THE Young East

Summer 1935

A Magazine of Culture

THE YOUNG EAST

The policy of the "Young East" is that of disseminating a knowledge of Japanese Buddhism and culture to the world at large.

Absolutely, non-political, and favouring no one school of Buddhist thought, our aim is solely that of bringing about a sounder feeling of understanding between the nations of the East and West through Dharma.

VOL. 5 NO. 2

SUMMER • 1935

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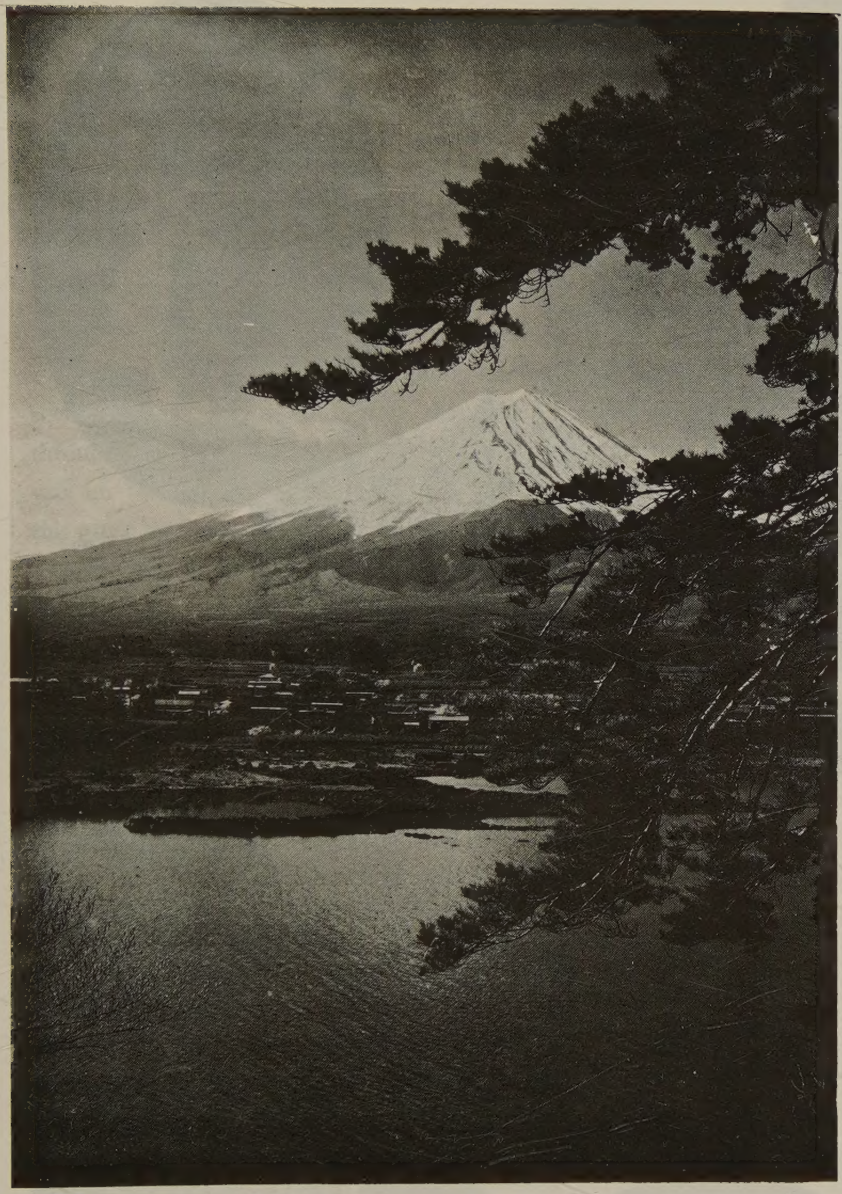
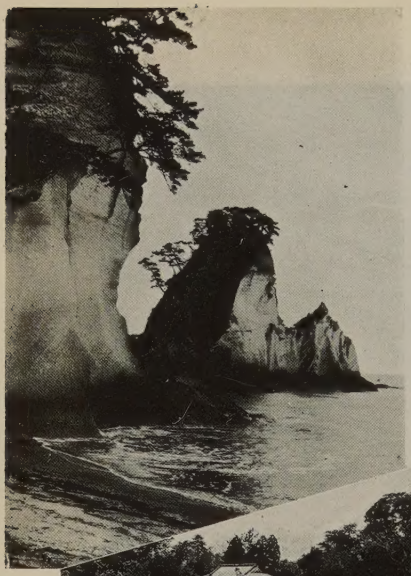
Scenic pictures by courtesy Board of Tourist-Industry J. G. Rlys. and the Shitennoji.

Published quarterly by the
International Buddhist Society
at No. 5, Nishi-Ginza, 5 Chome, Tokyo, Japan.
50 Sen per copy, 1/or 25 cents Gold $.

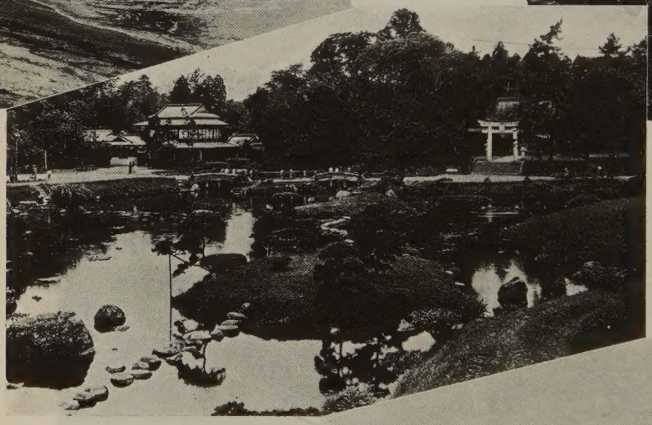


The Peerless Peak of Fujiyama



One of the "Pine-clad isles" of Matsushima

The beautiful Dragon's Head Waterfall at Nikko



The lovely garden of Suizenji Temple at Kumamoto

Lake Chūzenji and Mt. Nantai, Oku-Nikko seen from a temple garden

River Kiso and Inuyama Castle, The Nippon Rhine

Editorial

***By* Shundo Tachibana**

MAY 25th of this year, was the 600th anniversary of the death of Kusunoki-Masashige, commonly known as loyal Nanko. For several weeks before and after that date, celebrations went on throughout Japan. Indeed the whole Empire, town and country, was en fête in connection with the sixth centenary of the death of this great loyalist.

Godaigo-Tenno, who reigned over Japan from 1318 to 1338 A. D., was eager to restore the Imperial regime, which had long been in the hands of the Regents, the Hojos of Kamakura ; and with the object of ruining the then Regent Hojo-Takatoki, the Mikado sent his faithful vassals to the neighbouring provinces from the capital, the present Kyoto, in order to cultivate friendship with powerful families. Some of these went to the South of Kawachi, where several powerful families had settled themselves for some-centuries past, one of these being called Kusunoki, who, with their related families ruled over the villages in the vicinity.

As a result of these movements, Masashige, the head of these families, was called to the presence of the Mikado, who had been a refugee at Kasagi-yama in the adjoining province. Being deeply moved by the Imperial favour, Nanko spoke in reply : "So long as I am alive, Your Majesty, I will make every possible effort to set your august mind at ease. Some day your august fortune will turn."

Returning to his native village, Masashige fortified Akasaka, a hill close by the village. On the other hand the Kamakura forces having captured Kasagi, rushed on Akasaka fortification and laid

siege to it, but Masashige being a general of great ability and valour, harassed his enemy a great deal with his wonderful tactics.

Later, the Mikado was transported to Oki Island, but in one year he managed to return to the Main-land. Masashige with his men, 7,000 in number received him at Hyogo, and the good news of the subjugation of the Hojo at the hands of Nitta-Yoshisada almost simultaneously reached them.

Now, there was a general by the name of Ashikaga-Takauji among those who fought for the Mikado's cause. Being proud of good birth, he was ambitious to become a Shogun, as his ancestors had done. He proved to be a second Hojo, because he soon rose in revolt against the Mikado, with Kamakura as his main base. In consequence, the country was again reduced to a chaotic state.

Takauji and his younger brother Tadayoshi came up to Kyoto, but were repelled. They then ran away to Kyushu and Chugoku, and not long after came up towards Kyoto at the head of a tremendous army, one coming by sea while the other came by land. Nitta and Kusunoki were to make a stand somewhere near Kobe with but a small army, but Masashige and his younger brother went to battle with a firm determination. Both fought bravely and desperately, until only few of their men were left. When they knew that there was nothing left for them but to commit *harakiri*, they went into a small house near-by. Masashige asked his brother: "It is said that one's last state of mind determines a fortunate or unfortunate condition of one's next birth. Now at which of the nine states of existence do you desire to be born?" Masasue, said, laughing: "I desire to be born only as a human being through seven births in succession, so that I may subjugate the enemy of the Mikado." Masashige was quite satisfied with the answer, and it is said, the brothers died by stabbing each other. This is known as the last scene of the battle of Minatogawa.

"I am desirous of being reborn as a human being through seven births, so that I may return to the Emperor for what I owe to him,"

is what is often expressed. This idea is quite Buddhistic, meaning possibility of repeating births in the ocean of transmigration and profound thankfulness to the Mikado. As to the latter, however, a little explanation is needed.

"There are four sorts of benevolence which laymen and monks receive from others: Benevolences of father and mother, fellow sentient beings, the ruling monarch, and the three holy treasures. How is it that all sentient beings owe one another for the benevolence they receive?" is a passage found in the *Sinchikwangyo*. According to the Buddhist idea, we are indebted to any person or thing for favours which are bestowed upon us in one way or another, known or unknown to us. We therefore ought to be loyal to our monarch, dutiful and obedient to our parents, benevolent to our fellow sentient beings, respectful to our masters, and so on. In discharging all these duties, it is presupposed that we have been given by them some sorts of favours in some way. The favours we receive from them are regarded as of boundless value. At any moment and at any place we ought to be ready to requite them, and at the same time we ought to know that, however great efforts we may make, we cannot say that we have sufficiently repaid any part of them. Giving favours and repaying them are not done in a commercial way, meaning that one has given a certain quantity of favours and the other must return him as much. The favour being so great is always regarded as something impossible to be repaid. We can never say, therefore, that I have shown my loyalty to perfection, or my filial duty has been completed. This is the very thing Buddhism teaches us about favours and their repayment.

Nanko, is regarded as the greatest loyalist in the history of Japan; and it was Buddhistic belief, training, and culture that played an important part in his whole life. He was born in response to his father's prayer offered to Vaisravana; one of the four guardian gods of the world. At eight he was taken to the Kwanshinji temple, where he was taught literature and given moral training by monks,

till he was fifteen years old. Several Buddhist monks, belonging to different sects are mentioned as his spiritual teachers. It seems probable, therefore, that he came to be known to Godaigo the Emperor, through the introduction or at least the report of Monkwan the High Priest. When he was gone away from home, he is said to have given his family in charge of the monks of the Kwanshinji, and it was to this temple that the enemy sent his head after his death at Minatogawa, to be handed to his wife and children. It was buried in the temple ground, which even now is visited by crowds coming from all parts of Japan. As he was a loyalist from the depth of his heart, so was he thoroughly a Buddhist. No wonder therefore, that his spirit and action were in perfect agreement with Buddhist ideas.

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulse to a wordless prayer,
The dreams of love and truth ;
The longings after something lost,
The spirits yearning cry,
The strivings after better hopes—
These things can never die.

Sarah Doudney

Fujiyama—Jewel of the Orient

By **Kusamura**

THE most beautiful mountain in all Japan, and perhaps in the whole of the East—Mount Fuji—standing out against the peerless landscape on a summer day is a sight never to be forgotten.

It is the National Mountain of Japan and has been held to be sacred by the Japanse for centuries past. During the months of July and August, for these are the best climbing months, swarms of pilgrims are to be found making the ascent of this mountain whose conical peak rises to a height above sea level of 12,395 feet. These are the only months of the year when Fuji lays aside her robe of snow.

It is impossible to give any sort of accurate description of Peerless Fuji ; she is never alike, sometimes she is painted in faultless white and silver against a blue sky, sometimes her perfect crest appears dreamlike above the clouds, and sometimes at sunset she lifts her purple mystery into a rosy sky and her charm appears in all the arts and in countless writings in Japan and abroad.

The name Fuji is said to be of Ainu origin, according to the Venerable Archdeacon John Batchelor D. D. of Sapporo, who is a recognised authority on the Ainus. In Hokkaido, the fire of every active Volcano is worshipped under the name of Fuji-Kami (Divine Fuji) and fire is supposed to be an ancestress of the Ainu race.

Legend connects Fuji and Lake Biwa near Kyoto ; in that it is said that Fujiyama rose in a single night some 2,000 years ago, and an immense depression was formed in the west, which was immediately filled by Lake Biwa.

Every year, between July 5th and 10 th, a ceremony is held at Gotemba to declare the trails open, and accommodations in the various huts which are situated along the several trails are open until the middle of September.

The average time taken for the ascent is about 10 hours, the descent taking 3 hours, and, allowing for a rest at the summit, the round trip can be done in about 15 hours.

It is interesting to note that the first foreigner to climb Mount Fuji was Sir Rutherford Alcock, British Minister to Japan who made the ascent in 1860. Lady Parkes, the wife of the succeeding British Minister had the honour of being the first woman of any race to make the ascent, it being *forbidden* for Japanese women, up till the time of the restoration in 1868, to ascend further than the second station.

If a visit to Japan is made during the climbing months, the ascent of Fuji is to be thoroughly recommended, and it is certain that such an experience will never be forgotten.

To stand on fair Hakone shore
And forever gaze at thee,
Fair Fuji, I could wish no more—
Than such tranquility.

Lewis Tsujimura

Buddhism—The Fountain Head of Intellect

By **J. Takakusu**

MAHAYANA and Hinayana: The Great Vehicle or Mahayana, and the Small Vehicle or Hinayana, are generally understood to be for the former, the vehicle of great men, and for the latter, the vehicle of lesser men. But since the establishment of the Pure Land School, these appellations have lost their significance

It is a well known fact that the Pure Land School does not make any sort of discrimination in their method of salvation, and both the wise and the fool, grown-ups and children have equal chances.

Under the circumstances it would be more accurate to call Mahayana, a large vehicle capacle of conveying all living beings and non-living beings without any sort of distinction, and Hinayana, a small vehicle, fit in size, to carry only a selected few. No doubt this rather insulting name of Hinayana, was given by the Mahayanists, for no one would care to regard his own pet possession in a lesser light if he could possibly help it. This idea became more and more obvious as time went on, as the Mahayanists began to consider themselves quite different from the others. But we cannot only regard this changing point of view historically, as one cannot deny the fact, on careful investigation, that these two tendencies existed from the earliest time in Buddhism, and simply became more prominent with the process of time and development.

Prince Siddhartha

Prince Siddhartha, of Kapilavastu, was a man of rare genius,

and from early boyhood devoted himself assiduously to cultivating both the arts of war and peace.

But as he grew older he became more and more contemplative. His father, noticing his son's inclination made him marry Princess Yasodhara, thereby hoping to lure him away from his natural proclivity. This beautiful and talented young Princess soon gave birth to a son, Rahula.

The happy family lived for a while in peaceful and harmonious surroundings, but no human affection, however strong and deep, could have stayed the unquenchable struggle, which was going on daily in the breast of the young Prince, to find a solution for human ills and sufferings.

When he reached the age of nineteen, having tasted all the luxuries and good things of life without having satisfied his insatiable yearning, he decided to find the solution in the wide world. Having made up his mind, he left his beautiful palace and beloved family one fine night without much ado and became a wanderer and a pilgrim of the path. For quite a long time, unknown to anyone, he wandered about in the Himalayan ranges, visiting this or that sage and hearing them expound their philosophies. Also, he would very often sit facing the snow-clad peaks, and soon become lost in meditation.

In this way he spent five long years, without accomplishing his object. But it was not all in vain, for undoubtedly during this time his inner faculty had developed to the extent of forming an outlook of rarest quality, and a frame, strong enough to bear the future spiritual weight.

Then the young Prince without any further delay, left the mountains behind and following along the length of the River Gandaki, went southwards and reached the banks of the River Ganga. Crossing this river at the lower end, he walked on to the River Nairenjana and at last reaching his destination, the holy forest in the vicinity of Mucilinda village, he entered it. Here amidst the

sylvan solitude, he led an ascetic life and practised austerities for over six years, making still further progress in his spiritual development.

At last, having studied all the systems of philosophy and practised all forms of spiritual training that the India of those days could provide, and feeling that his spiritual insight had opened wide enough, he decided to make a final assualt upon the last citadel; a veritable stronghold that the mind of man has never been able to conquer yet. However, the young Prince, feeling that his physical condition was by no means what it should be, having been weakened by long years of hardship and mortification, and probably not fit for such an ordeal, decided to take a rest by having a bath in the crystal pure water of Nairenjana. After the ablution, he partook of some milk, which was offered to him by the girl, Sujātā, after which he wandered about in the neighbourhood for a while hoping to find a suitable place for meditation, and was on the point of settling himself down in a cave on a mountain called Pragbodhi, when he met some members of the Naga tribe, who warned him to keep away from the place, which they said was noted for its terrible earthquakes. He was then advised to go westward, where he would find an Aśvatha tree, under which the Vajraāsana, or the Diamond seat can be prepared, and according to the tradition it is said that all the Buddhas of the past have obtained enlightenment at such place. Having at last reached the spot he found a platform which was built; by raising the earth in order to support the large tree. Whilst rejoicing in his discovery, a farmer came and offered him some kusâ grass, which was duly spread upon the would-be diamond seat, and when the simple preparation was over, Prince Siddharta began his final meditation.

At last, after long hours of contemplation, he found the much sought for treasure and became an enlightened person; the Buddha.

The primitive seat on which he sat, henceforth, became known as, "Vajna-Āsana" or the Diamond Seat, and the tree that sheltered him whilst meditating; an Asvattha, or Ficus Religiosa,

received the honorific name of "Bodhidurma" or the "Bohdi Tree." This significant event in the history of mankind was responsible in changing the name of the district in which it took place, and in consequence, Gaya became "Buddha-Gaya, and the mountain on which he at first sought a suitable spot for meditation was altered into "Pragbohdi" or the hill prior to enlightenment.

Self-Enlightenment—What was the nature of this enlightenment? It is truly hard, and well nigh impossible to gauge the contents of it! It is sufficient to say that it must have been extremely vast in its outlook, with an incomparable breadth of vision and a depth of thought second to none. We can only judge his spiritual insight by studying some of his epithets uttered afterwards, such as "I know everything" or "I am the one who knows the whole universe and am a conquerer of all."

It is said that after he had attained this enlightenment, he rose from his seat and advanced towards the north and looked rapturously at the Boddhidurma. He then took nineteen steps to the East and West, and according to a tradition, a lotus blossom burst forth under each of those steps.

In order to perpetually commemorate this happening, there are nineteen lotus blossoms usually engraved on the north side of a buddhist tower. This short walk is known as Cankrama, and became extremely famous in after years. After this, the Lord Buddha returned to his former seat and once more sank into a profound meditation.

Contemplation after Self Enlightenment. Imagination has been busy in creating various legends as what had taken place during this meditation. It is said that the arch Satan rejoiced at seeing him return to his former seat, and beleiving that he had changed his mind tempted him in every way possible, while Sakradevendra, fearing lest the Buddha had decided to retire into the nirvanic bliss, begged him not to get disheartened but to make an effort to save mankind in general.

But putting aside these poetic fancies and judging from what had taken place during the long years of his life devoted entirely to saving humanity, we may be allowed to conclude that the second meditation was dedicated to planning out the best method for letting the world know the contents and implications of his meditation, and the best and shortest road to enlightenment. It was this thorough preparation, coupled with his great knowledge of human psychology and the state of their spiritual evolution, which made his fifty years of mission service such an unparalled success.

He was a most influential and beloved teacher of the period and his sermons and talks were listened to by different classes of people, whether Kings or philosophers, women of high rank or low-born, and even by criminals of the worst type.

His earthly life of fifty years was matchless in dignity and acme of perfection, and probably no worthier example for man had ever before trodden this earth!

To him at least, the title of "World Honoured One" was no misnomer.

A Flower Arrangement

Reverence in Mahayana Buddhism

By **Beatrice Lane Suzuki**

IN these modern days there seems to be a general non-reverential attitude not only in social life but also in religion. Piety is not in fashion and ceremonies and rituals are often considered superstitions and cramping to the spirit. Especially among some Buddhists, chiefly those living in the Western world, there seems to be an aversion to ceremonial of any kind. I think this arises from the fact that they have come as a rule to Buddhism by the Hinayana road which is not in sympathy. But Mahayana plants itself resolutely upon the plank of reverence which when heightened becomes worship. Even the Zen sect which practises the most extreme form of self power in its quest for enlightenment and compared to other sects has the least regard for ceremony yet by no means eschews it entirely, for it knows that it plays its part in bringing the mind to a mobility combined with serenity which makes for a certain ease in contemplation.

Samantabhardra who is the ideal Bodhisattva from the Mahayana point of view made ten vows, the first three of which have to do with reverence. They are:

1. To pay respect to all the Buddhas ;
2. To praise all the Tathagatas ;
3. To make offerings to all the Buddhas.

In Mahayana Buddhism reverence is always to be given to the Buddha, no matter in which form he is chosen as manifestation. In Japan, the Shin and Jōdo followers revere Amida, the Shingon and Tendai believers, Dainichi, the Nichiren sect worship the idealised Sākyamuni, and the Zen sect the historical Sākyamuni. But all give

offerings, praise, reverence to the chosen Buddha. He is praised by sutra-chanting and by hymns, by offerings of flowers and incense and thereby a sense of communion is made between the worshipper and the worshipped. All of these ceremonial actions are to show our love and devotion to the Buddha and it is believed that they help us by cultivating the spirit of self-sacrifice.

In Japanese Buddhism, not only the Buddha is revered but also the Bodhisattvas who are really his manifestations. And besides these, the patriarchs of the different sects, such as Zendō, Donran, Dōshaku, and Hōnen in Jōdo, Shinran and Rennyo in Shin, Dengyō Daishi in Tendai and Kōbō Daishi in Shingon, Nichiren in the Nichiren sect and Bodhidharma in the Zen. All the death days of these are remembered as are also those of all prominent temple founders and great teachers.

This brings us to the matter of remembrance of the dead which is a strong point in Far-Eastern Buddhism. The dead are never forgotten but all are living in remembrance and receive offerings and reverence. In fact the dead are generally referred to as "hotoke" (Buddhas). Not only priests but all the dead are so remembered and a family which is not specially religious nevertheless observes the death days of their beloved dead. The custom in regard to the dead is this. As soon as death has ensued and the body made ready, a temporary, altar is set up upon which is placed a tablet on which is written the Buddhist name of the deceased, this name having been given by the family priest. In front of the tablet are placed flowers, water and a light, either oil or candle, also a censer in which incense is continually burned. At the funeral ceremony, all relatives and friends offer incense before the tablet. After the funeral the tablet is kept at home and for seven days lights and incense are kept burning and prayers offered at the grave. After which a priest comes from the temple evey seven days for seven weeks. A memorial service is next held on the hundredth day : at this the provisional tablet is made permanent both the one kept at home in the family shrine and the

one in the temple. On the day of decease every month there is sutra reading before the tablet and at the end of the first year, a special ceremony is held and thereafter every year, those considered most important being the 3rd, 7th, 13th, 17th, 23rd, 27th, 33rd, 50th, and every fifty years thereafter. Besides these special ceremonies, a simple one or offerings are made on the day of the month when the deceased passed away.

In this way the dead are kept in loving memory. These ceremonies for the dead are held by the members of every Buddhist sect. Not only men but animals too are often so remembered. Dogs and pigeons which took part in the war, receive such services and people who have a loved animal hold memorial ceremonies for them and there are special graveyards in temples for them. Again, not only animals, but inanimate things such as worn-out needles, old brushes, and broken dolls have memorial services. And the spirits of flowers such as the morning glory are remembered in this way. The Nō plays are filled with references to such ceremonies and the spirit of a flower often begs for remembrance to help it on the way to salvation or enlightenment. One of the chief duties of priests in the Zen and other sects is to take part in the *Segaki* which are memorial services for the unknown dead and for all beings in the Six States of Existence including the Preta (Hungry Ghosts).

Priests of the Zen sect are taught also to revere such things as water and fire and hold toward them feelings of gratitude.

I have heard this practice of remembrance for the dead deprecated by some but it seems to me it calls forth the highest feelings in man. In Japan indeed "the dead have never died," they are still a part of the family or of the temple. This is not ancestor worship as it is often popularly and ignorantly called, but remembrance raised to its highest point.

At temples there are often anniversary ceremonies going on. Last year the 1100 th of Kōbō Daishi took place at Kōyasan and this year the 450th for Sekkō at Myōshinji, and the 650 th for Bukkō,

the founder of Engakuji at Kamakura. At Zen temples on such occasions, a ceremony called *Jukaiye* (the Giving Precepts) is held similar to the *Bosatsukai* of Shingon.

In Hinayana Buddhism respect was reserved for the Buddha, the Buddhist Teaching and the Order. Mahayana of course also reveres these but as Mahayana considers all beings as *hotoke* (Buddha) so it has developed this idea superlatively.

In fact, reverence permeates Mahayana Buddhism not only for the dead but for the living also. Teachers both religious and secular, and parents are especially revered and respected. The idea of *guru* in religion is prominent. In Zen, the *rōshi* is the teacher, in Shingon the *ajari* and while the monk or the lay-follower is studying he treats his teacher with the utmost respect, a respect that borders upon reverence. In Mahayana Buddhism, old age, wisdom and virtue are truly revered.

Is all this superstition? Is it unnecessary for modern people? Mahayana Buddhism answers, "No!"

Naki Mushi

Mushi yo mushi yo
Naite ingwa ga
Tsukiru nara.

Insects Crying

Cry on, poor insects
If you can cry,
Your karma away!

Otokuni

"Agonkyō"

II

Fourteen Lectures on the Sayings of the Buddha

By Entai Tomomatsu

Translated by Lewis and Kaneko Bush.

Dhajo rathassa paññāṇam
dhumo paññāṇam aggino
rājā rathassa paññāṇam
bhattā paññāṇam itthayā !

Know a wagon by its flag ;
A fire by its smoke ;
A nation by its ruler ;
A wife through her husband !

The Buddha Gautama, was once asked several questions by a certain man, the most important of which were:—

How would we know whence had a waggon come ?

How can we tell where is fire ?

How should one judge a country ?

How can we understand a wife ?

To these four questions, the Buddha gave the wise, yet really simple answers in the saying, quoted above.

Some there are, who may question the wisdom of the Buddha's reply. They may say : "Why should one look to a husband, in order to understand the wife ; surely we must be able to better understand the wife through studying her, and her alone."

But people are too fond of treating themselves as seperate entities of this world—this life.

The Buddha's method of explanation, through the saying, really shows the depth and wisdom of his thought—shows the true depth of the whole spirit of Buddhist philosophy.

Nobody can survey a country and its people without giving some sort of thought to that country's ruler, or rulers. For on the conduct and wisdom of rulers, depends the happiness and welfare of a people. In ancient days, traffic on land, especially between the many states and empires of Central Asia was carried on by wagons, or caravans which flew the flag of the country of their origin just as ships fly their national ensigns today. To know a wagon, one must see its flag ; for in that flag one may see the prosperity and friendly intentions of its country. In the same way we know that there is never fire without smoke, for in seeking a fire the smoke must first be sought.

So too, in order to judge a wife, must we first of all see the husband, for in his personality and character we may be able to better form some sort of estimation of her own merits or otherwise.

To sum up the philosophical meaning of the saying, is to realise that Buddha's idea was ; that nothing—nobody is a seperate entity. Everything depends on something or someone ; every person depends upon another. To further appreciate the true feeling of this thought, we must realise that far more is ever seen with the mind, than with ever the naked eye, should we only just have the desire to seek.

No matter how far apart we may be from others in such things as colour, race, creed, customs, yet none can deny that we are all of the same human race ; we are men first of all and must therefore have some influence upon one another—must have some things in common !

The Buddha's philosophy sees everything as a part of a whole, but unfortunately for mankind, too many there are, who only look for what can be seen with the eye.

A foreman of a factory, or an employer will often be found scolding his workmen for not keeping things clean ; being careless and untidy, and in such scolding very often compares their bad habits

with his good ones ; saying : " My home is always tidy and clean. I am never careless like you." Such a man may often wonder why he cannot get the best out of employees. When scolding others he never pauses to reflect upon his own faults. He seldom tries getting work done by the aid of kind words, or hints on how the work might be done to better advantage. He is only ready to find fault.

After such a man has finished his grouse and goes away, usually still grumbling ; people ask of one another : " Why does'nt he tell us what to do, instead of complaining about what we have not done ?"

These people who would be ever ready to find the least excuse for growling are like deer, who would try to ram everything with their horns !

In this manner, nothing can ever be settled satisfactorily, nor progress made, but what really happens is that both parties get hurt and sooner or later start to wear under the awful strain of their relations with one another.

Anger brings the veins to stand out ; blood pressure to rise, and consequent misery to appear all around us. Without delicate feeling for others, we can never be really happy or make any progress. If a man lacks this finer sympathetic outlook, his home is almost certain to be unhappy, his business a failure, life gloomy. He is just like a man standing waist deep in the middle of a river and shouting to the people on either bank !

To think of a master as only a master—of a servant as only a servant can never be the way towards working in unity with others. This idea has no place in religion, for respect and love can never be commanded by any overbearing attitude.

A true religion must work for the unity of mankind, and if such an aim is sincerely strived after, it is bound to sooner or later succeed when once it has broken down the ridiculous prejudices that at present exist between races and colours. No religion worthy of the name, can tolerate racial barriers.

Too often, are we prone to shun responsibility. We must all

of us try to see some responsibility resting upon ourselves in everything, and not only when it suits us to claim a share in something laudable that may bring us some reward.

Should the machinery of a factory go out of order, very often a mechanic will be discharged ; perhaps a foreman reprimanded. Yet the whole organization of the factory is perhaps responsible in some way or other ; from the directors down to the man who keeps the floors clean.

In the home it is just the same. A husband stays out late at night giving as an excuse, his wife's " angry face." The wife then says : " I am angry because you neglect me so much," to which the husband replies : " How can I stay at home with a miserable woman ?" The arguement goes, on and on with the wife complaining in the end that the husbands bad behaviour came first and that before she was married she used to be always bright and happy !. There is no ending to such kind of an arguement ; it is like a piece of rope ; always the same at each end.

Faults there are, of course, on both sides.

Some points are right and others wrong, but these get so buried in the mass of the whole miserable affairs due to confusion and impatience on the part of both parties, and their complete indifference to plain logical thinking of the whole trouble.

Explanations that eventually come when both are quieter and less inclined to carry on the affair show both how foolish they have been and reveal a simple silly beginning to the whole petty business.

Before and after are always connected, they cannot be separated ; but the whole trouble usually lies in a person only thinking of self ; of his or her virtues and the other's faults. If we dishonestly consider self, then we cannot expect to understand others. Self must be analysed honestly, then people will soon get rid of the most objectionable of their faults ; they will become disgusted with their own selves. They will soon lose such horrible habits as gossiping and scandalising, and so improve their characters and remove a menace

to the well-being of others.

People bound up in their own selves always find arguements when meeting others, for of course they can only see their own narrow points of view ; they seem to go along through the world just fighting life.

In dealing with savages, or young children, we have to make allowances to a great extent, but contrast is always a good object lesson to any of us as we grow older and become more civilized.

My eldest son came to me one day with the request that I allow him to have a room to himself. In that he showed the first signs of manhood. I was delighted, and readily granted it to him.

Everyone may discover the gateway to better things, if they will only but try to learn and so discover where it lies.

Buds find it hard to grow up into lovely trees alone ; they crave company. We, at sometime or other find love, because we want companionship ; then we take a mate, embracing another person into our own self, become tied to one another, not, unfortunately, always in unity. It is then that we find that our thinking becomes deeper, our experience widened.

Anyone should begin to realise how little he or she knows, when alone in a room or any place, for any length of time ; realise their connection with the world, see the futility of anger, and begin to understand bad and its accompanying good.

Buddha, admirably expresses this enlightenment when he says :

Know a wife—through her husband !

In modern life, this meaning is very much emphasized.

Nothing at all can stand alone. What would the stately cryptomeria do without its roots, the sun, or the rain ?

Should you see a bright and happy looking husband, you may be sure that his wife has done a lot to make him the man that he is, and they probably both reflect the other's good nature wherever they may be.

Working hand to hand is always the basis of true happiness and

success. Should a husband or wife be angry, sick, happy, successful or kind, it effects their whole household. One does not have to look far into a man's home to find out whether he is happy or not. Life is like a children's toy built of bricks ; take out one section and the whole thing collapses. No man can afford to remain aloof ; he must become a working necessity to the whole.

Some of us, imagine that we can be independent ; are unconscious of receiving help from others. Such thoughts are tyranical, to say the least !

When you have children of your own, it is then that you begin to realise the devotion and kindness of your own parents. How anxious we are if our children become ill ! Such trials and worries, however, serve a great purpose in pointing out how our own fathers and mothers had worried over us. This makes us so grateful, we wonder how we could ever have thought so little of it—we begin to understand as we had never done before.

Though we may not outwardly notice it, yet even in the shade of a tree, or on the bank of a tranquil river is there ever something helping us along—something or other on which we depend.

Working together, perhaps in a large factory in a city, the people of a country village think always first of their own folk before all others. There is a bond of the native soil between them, just as there is the bond of matrimony between man and wife.

Really, we are all like millions of strings that meet together in a central core ; interfere with one and all start to tremble.

See the husband—you see the wife !

See the King—you see the country !

Meeting one day the Mayor of a city and observing his personality and high character, made me immediately think that the whole prefecture would be good for having such a man ; no one could fail to benefit for having come into contact with him.

There is an old Japanese saying :—

" Some Gods may pick you up

And some may throw you down."

No doubt there are many people who do not agree with that Mayor ; that is always the case, but I am sure that his personality will soon spread its influence over everyone like a wave. Good like everything else, comes from small beginnings !

Even a servant answering the telephone can often give the listener some idea of the master ; that is, if the servant has been in his employ for any length of time.

Just as you can see the wife in the husband, so can you also see the master in the servant !

Sometimes we witness a woman showing temper in front of strangers and her husband. Such is a deplorable state of affairs, not only for the woman but also for her embarassed husband. Perhaps he is the same at times, or even worse, or perhaps he is not educated enough to be able to exercise any influence over her. Nobody is married for only three days ! Something must be wrong with both of them to a certain extent.

A husband must try to consider why his wife may be bad ; what he may have done to make her so, and a wife think likewise.

Both are responsible for the home, and although they may both breath seperately, yet they are really one, or should be so !

Sympathy for each other is what is most needed, but the trouble is that they are both usually too ready to see the others faults and forget all about their own !

The Emperor Nintoku Tenno, thinking that the unhappiness of the people was due to his own faults, cut down his own personal expenses in order to give money to the poor, and so help to alleviate their suffering. His beautiful thought should ever be before us as a shining example of the true spirit of the Buddha's teaching.

Some people are always dubious about changing anything. Rules and laws are useless if they are not suitable, or can be bettered. In such a way must we manage our lives and conduct—to the best of our ability and to the advantage of others.

Any wrongdoing by a community should always give officials serious food for thought ; they should always consider that they are to a certain extent responsible. This is the only attitude—the only way for those in authority to find solutions to the many problems that confront them from time to time.

People will often tell you they will make themselves ill if they worry over others. It is indeed a pity that more people do not get sick through consideration for others misfortunes. Too many there are who only get ill over worrying about themselves !

Sickness, poverty, crime, these are some of the responsibilities we all carry on our shoulders, and this fact we should never forget. We all must do our fair share towards helping this old world along—assist in giving the lame dogs a lift over the hurdles !

Let us not grumble—let us be kind, not argue, sympathise more with others. To think of our own faults first ; this is the true religious attitude.

One may change his outward appearance with fine clothes—change his home with fine furniture almost at once if he has the means, but to change the world for the better needs much hard work and sincere efforts by all, hand in hand.

" Rome was not built in a day," as the saying goes ; but we would surely all wish to be bricks in the foundations of a better world for generations to come !

Let us think more of the shame on us all of having so many of our brother men unhappy—think it absolutely incumbent upon us all to correct matters, and let us all try to see the real spirit of the Buddha's teaching !

Life and home would become so much happier for all of us if we were to feel that truly: "A husband and wife are one, a ruler and people the same ; all and everything just parts of one great whole ! "

The Charm of the Temple

By B. L. Broughton B. A. (Oxon)

STEPPING out of a noisy street into the ugly city which has replaced fairy like Yedo, I enter the precincts of a peaceful temple garden. Blatant modern noise is distant, here is peace, and on every side beauty; a lovely garden with its trees, minature lakes curved bridges, moss covered tôrô, the creation of the true Japanese spirit which can create such marvellous beauty out of little things. In the midst stands the temple with its superb sweeping Chinese roof and that exquisite curve which the sagging ends of the nomad's tent rginally suggested to the Chinese genius. Entering, I feel the sense of peace deepened; amid a restful shade, the image of the Buddha smiles with that enigmatic smile that suggests something which we lesser beings ever seek but never find. An altar of black and gold, railings of red lacquer such as only the Far East can show, side altars from which perchance, Kwannon with face of gold looks down with the suggestion of the beauty and tenderness of all the women we have loved in former lives, whom our ancestors have loved and whose blood flows in our veins. There, everything is quiet, peace and beauty, the very air redolent of the sweet perfume of incense.

And what is the worth of all this? Is it merely an anachronistic survival, meriting the supreme contempt of the progressive modern age whose motto seems to be; destroy beauty, make everything ugly, crowd as much hectic excitement as possible into two or three decades, be an exhausted neurotic at fifty, and so farewell? No, indeed, it is no anachronism unless the modern age is wholly demented.

In Japan's glorious temples we have not merely her greatest art treasures and national glories, without which she would be poor indeed, but something even greater. In the quiet rest of the temple we contact something which is everlasting, before which the turmoil of the world sinks to insignificance, and a soft cool mind from infinity has fanned us, and we can say with Nichiren Shonin.

Masses of cloud and thickening fog
Heaping upon me and shrouding the world.
Let them be diffused by a freshening breeze
The wind that blows from the Vulture Peak
Whence streams forth
The air of Eternal Truth.

Dai Shonin, of course, meant the spiritual Ryojusan, whence Shaka Nyorai as the Eternal Buddha guides all the worlds on, and upward. In connection with temple visiting I always remember an experience in Amarapura, Burma.

Ninety years ago, Amarapura was the capital of the then powerful Burmese Empire, the centre of cultured society; but now, not only have the splendid proud nobles who thronged the ante chambers of the golden house, and the lovely women who beautified the city with their charm all gone the dark road of rebirth, but the very city with its palaces and mansions is no more, only Buddhist piety still keeps intact the magnificent temples. One afternoon I went from the neighbouring city of Mandalay to Amarapura in the company of a young Burmese. The last place in Amarapusa we visited was the temple of Pagan Min, a white marvel adorned with the quaint figures of Burmese art. The hush of evening was begining, the tropic sunset glowed with its gorgeous hues of crimson gold and azure.

In the temple, the clean white cloisters and apartments were empty save for a single bronze statue of Buddha, before which we seated ourselves. Through the windows streamed the mellow light of the setting sun, casting a golden glow upon the walls, while the roof

above was in shadow. Whether I was particularly attuned to the surroundings, or whether the artist had been unusually skilful in his interpretation of the Buddha, I cannot tell, but I had a strange experience, and I truly believe that I glimpsed, albeit very dimly, the peace of Nirvana. A vast friendliness seemed to enfold us, the world and its troubles too, faded away like a mist, time itself stood still, there was just this present moment, the temple, the golden evening, the Buddha with the strange smile of the infinite and the eternal, all other things seemed dissolved into misty unreality, and the thought was borne in upon me almost as if a voice had spoken it, Buddhism is too great to be contained in a sect.

I have had similar experiences elsewhere, but this is one of the most vivid. It is said that young Japanese care little for temples, regarding them as gloomy places where you only go to attend a funeral. This a thousand pities, and such a deplorable mistake robs young Japanese of the finest part of their inheritance.

Apart from the lost opportunities for development of the aesthetic sense and for appreciating some of the noblest works of their ancestors, the young Japanese who dislikes and avoids Buddhist temples misses a delightful and effective way of grasping Buddhist teachings, for each sect is like a particular facet of a jewel, as Jôyô Daishi says in the Shô-Bô-Genzô, all sects of Buddhism sprang from the eye of the Right Law, that is, each emphasizes some particular aspect of Buddhism which was especially needed at different periods of Japan's history; and the art of the sect reflects its spirit and conveys its teaching even more forcibly than the spoken word.

If the temple is Tendai shû, or Shingon shû, we feel the spirit of unity in multiplicity, the different aspect of the Hosshin the Shaka Nyorai manifestation, the Hosshin accommodated as teacher: Dai Nichi Nyorai, the attribute of all illuminating wisdom; Amida Nyorai manifesting Infinite Life and Infinite Light, which are one and the same, for Light is life and the everlasting 'yea', while darkness is the eternal negation; beside Amida Nyorai Kwannon and Seishi, Love

and Wisdom of Kwannon it is written in the Kwammuryôjukyô that when she moves flowers, and jewels of light are scattered far and wide and all things are entirely covered with them, for Love makes the universe grow fairer; clothes it in living beauty so that it looks like the world of highest happiness.

When Seishi moves, the earth trembles and quakes, but in the fissures appear jewels and flowers, every jewel, every flower looking like the world of highest happiness that is, wisdom is rarer than love, it often appears destructive, but in the fissures appear the flowers and jewels, for if wisdom sometimes takes away, it gives in fuller measure than it takes. At another shrine we see Fudô Sama, grim and terrible amid the flames, holding the sword to cut asunder delusion and the rope to bind evils. Fierce and determined he looks amid the flames, the symbol of the immortal purpose and rigour of the spirit of Bodai amid the sufferings and temptations of the world, so that we may be moved to pray, " may I be valiant and firm of heart even as Fudô." Elsewhere we see the gentle figure of Jizô Sama, the patron of children and the stern vanquisher of the worlds of evil whose gleaming jewel illuminates the waste and tenor of the infinite, and who has vowed never to rest so long as a single being in any part of the universe languishes in suffering.

Yakushi Nyorai gives us another aspect of the Hosshin, and one which we moderns recognize as one of the most beneficient, physical healing.

Shaka Nyorai said, " he who would wait upon Me, let him wait upon the sick." The scientist who is grappling with the problem of physical, and discovering fresh means for its alleviation is pursuing the Bosatsu course as fully and truly as Dengyô Daishi, Shinran or any other of the great saints who are the glory of the So, for disease means frustration, the triumph of lower life over the higher, therefore to secure the triumph of the higher is the truest Bodai practice and whosoever is following a course so splendid is indeed an incarnation of Yakushi Nyorai.

Tendai shû and Shingon shû reveal to us the universe in their marvellous mandalas, which afford endless themes for meditation. And then the rites and ceremonies of these two sects. The Goma with its thrilling solemnity the bright fire gleam symbolizing the wise man who, as the Dharmmapada says " moves about like fire, burning all his fetters." But to appreciate Tendai shû and Shingon shû fully, one must have seen Hiyeisan and Kôyasan and their marvels and undergone the thrilling experience of the Kwanjô.

In a Jôdo shû temple we see another and more particularized aspect of Buddhism, a soft beauty of gilded shrine and canopy, lamps and flowers all suggesting the gentle piety of Hônen Shônin, one of the sweetest figures in Buddhism.

If we approach a Shinshû temple, we are struck by the massive splendour of the Sammon, the grand sweep of the curved roof. The interior as in other sects, is highly suggestive of the teaching. Here we see no strings of childrens aprons hung as offerings by sorrowing mothers before the shrine of Zizô, golden smiling Kwannon and stern Fudô are absent, one finds beautiful carvings and golden panels indeed, and lamps of exquisite design, but the attention is uncompromisingly directed to the dark bronze figure of Amida the one centre, and a fitting emblem of the faith which bids us focus our aspiration on one thing only : the Nembutsu, by the repitition of which we are united in mind with Amida, taken up into His glorious immortality and form part of His undying purpose, for Shinshû rigidly forbids those little human weaknesses that often lead us to ask one of the Bosatsu for temporal aid ; Shinshû holds one thing and one only as worthy of asking, the sole thing that which it is not useless to pray for, the ôjô, the union with Amida which insures ôjô, all temporal difficulties and calamities the Shinshûist must face and overcome by his own wit and courage, confident that he is one with an undying purpose, that Amida's vow has become his vow, and that he has " the wages of going on, and not to die."

Entering a Zenshû temple we way perhaps be at first somewhat

disappointed, everything seems so subdued, so neutral toned ; but soon the spirit of the place reveals itself to us, and we are conscious of a new experience, and find ourselves striving to grasp some strange wonder as elusive as the subtle perfume of spring. We realize that this restrained beauty is as wonderful and lovely as the glowing colours that have so charmed us in temples of other sects ; for this neutral tinted art is the teaching and spirit of Zen, that marvellous system which suggests rather teaches directly, and which inspired those unique and wonderful artists who with a few strokes produced pictures of immortal beauty which suggest a message, not fully grasped in every aspect after years of meditation.

Turning to Nichiren shû we find a cult which in the gorgeous splendour of its temples resembles Tendai, Shingon and Jôdo, and its art is no less suggestive of its teaching than that of other sects.

Tendai and Shingon have given us the infinity aspect of Buddhism, Jôdo shû and Shin shû in a somewhat austerer aspect, have shown us the infinite compassion of the Buddha and His unique position as the actuator of all our highest motives and as the one thing of absolute worth in the universe as contrasted with our individual ever changing skandhas (Go-Un) which are a mingling of good and evil.

Zen is absolute Jiriki, or self help, or rather it teaches that when we truly have satori neither the Buddha, nor self, remain in consciousness; we are so well adjusted that all our actions are in harmony with Buddha, as indeed they are so thoroughly Buddha as to be identical, and can no more be thought of as separate than we can think of ourselves and our personality as separate.

Nichiren shû, the youngest of the sects, combines qualities derived from all the others. Its foundation is the Hokekyo. The Hokekyo is the most wonderful book in the world ; it is called, the Exposition of Infinity, and it vanquishes the supreme tenor of the human mind, infinite space terrifies and endless time.

Le silence éternal de ces espaces infinies m'effraie "the eternal silence of these infinite spaces terrifies me", wrote Pascal, the

French theologian, and the European mind generally was terrified by the revelations of science that seemed not only to diminish the individual human life to an ephemeral accident but to reduce the earth itself to an infinitesimal speek of star dust. The Buddhist, victorious over time and space should have no such fear, and this victory over the supreme tenor is well symbolized by the central figures in the Nichiren shū temple ; Shaka Nyorai, Tahō Nyorai, and, between Them, and showing Their fundamental unity, Namu Myo-Horenge-Kyo. Tahō Nyorai, was the Buddha of a world called Jewel-Clear which existed far bach in the night of time, and He made a special vow that even after His Nirvana He would manifest Himself in a glittering shrine whenever the Hokekyo was preached by a Buddha in any galaxy of the universe.

Shaka Nyorai, seats Himself in the shrine beside Taho Nyorai, thus showing that the Buddhas are all one in the Hosshin and there is inextricable interconnection between the infinite past and the present and the future too, for we have had relations with the Buddhas in the past, otherwise we should not be of the Buddhist faith, and this dynamic unity and connection of past and future is our guarantee for the renewal of old ties in the future. " All those beings, innumerable as the sands of the Ganges, whom I converted at that time, are you yourselves, and you will be My disciples in future worlds after My Nirvana. In other realms I shall be Buddha, though under different names," (Hokekyo Chapter VII).

So is that fear of the infinite overcome, time is merely Karma considered serially, while infinite space is Karma in extension, both purely relative as we see from the Kokue section of the Hokekyo when fifty kalpas pass in the space of half a day.

It should be clear then, that we have much to gain by visiting temples devoutly. We may have seen or heard something that vexes us beyond measure, like grit in the eye, the annoying thought causes us continual friction and will not be ignored. If we enter a temple, light a candle, its white wax and golden fire symbolical of

virtue and wisdom, and then fix our minds on Buddha amid those beautiful surroundings, we shall return to a due state of calm and things will appear in their true proportion, and if our practice is frequent, a visit to a temple will be like calling on a friend who is always pleased to see us. Shaka Nyorai said that the love meditation i.s. pervading all things with thoughts of love should be practised in the morning, the midday and evening. This meditation, if universally practised would change the world. The love meditation springs from the Buddhist principle of unity and it is life giving, just as its converse, hate is destructive, for as Spinoza says, he who hates and desires that which he hates should not exist. Buddhism with its great principles of love and unity is the fountain of life, and Buddha is truly the Bestower of immortality.

Let none think that Buddhism is concerned only with death, for to a Buddhist death is but the changing from one state to another. I saw this well depicted by a sculpture in a semetry in Peiping, which showed a man passing through a doorway. In passing through a doorway we are leaving one apartment and entering another, therefore such passage is both an entrance and an exit, according to our point of view, so every death is a birth, and every birth a death. But Buddhism is much more than this. Its activities embrace the whole of life. When we get rebirth in the Pure Land it is not in order to win indolent enjoyment; we desire the Pure Land that we may be more useful to the universe. In the Muryojukyo it is written, " and from each gem lotus there proceed thirty-six hundred thousand myriads of rays of light. And from each ray of light there proceed thirty six hundred thousand myriads of Buddhas, with bodies of golden colour who go and teach the Law to beings in the immeasurable and innumerable worlds in the eastern quarter. Thus also in the southern, western and northern quarters, above and below, in the cardinal and intermediate points, they go their way to the unweasurable and innumerable worlds and teach the Law to beings throughout the universe. Again, the same sutras describes the dwellers

in the Western Paradise as having no idea of others, no idea of self, no inequality, no strife, no dispute, no opposition. "Full of equanimity, of benevolent thought, of tender thought, of affectionate thought, of useful thought, they discard the eye of flesh, and assume the heavenly eye".....by their fearlessness, confidence, and heroism, they are like the lion, the king of beasts, by affording protection to all beings they are like the fig tree, the king of trees, by their feeling of unlimited love they are like the sky.

Shinran Shōnin says " when beings born into the Pure Land return to this world of sorrow, like, the Buddha made flesh in India, they weary not in working for the welfare of all beings."

Nichiren Shōnin wrote to his disciple Shiji Kengo, " consider your daily works in your lord's service as being the practice of the Hokkekyo."

Whether our practice is Daimoku or Namu-Myo-Horenge-Kyo, the object is the same, escape from limitations of self and identification of our lives with the universal purpose of the Buddha. We no longer strive for mere self-regarding ends, but as warriors in the army of the Great King. When a nation or an individual has no aim in life beyond the mere satisfaction of individual needs and desires, and aspiration is wanting, that individual or nation is in a bad condition.

Buddhist pratice saves us from this, it takes away the terrible purposelessness of life which condemns to mere repetition and eternal rebirth ; the duties of life become part of our Buddhist practice to benefit all beings, life becomes full of meaning, we have an infinite prospect before us, we are realizing the Pure Land in this world, we shall not seek to prey upon our fellow beings, but to co-operate with them. It is this spirit which the modern world so greatly needs for the European civilization of competitive selfishness has proved a failure, and it is the Buddhist spirit if co-operation which is absolutely essential if the world is to be saved from destruction.

Here in Japan, we have a unique opportunity. We have the

True Law and some of the greatest exponents of Buddhism have been Japanese. Let Japanese Buddhists be what they profess to be, and Japan can save the world.

Finally, a world to the *bonsan*. In order that we may attract the young to temples, we must give them something helpful. Let the *bonsan* deliver useful addresses on matters of ordinary life; which they can easily do, for our Scriptures give teaching in regard to every human activity, and if we are to make our daily activities "the practice of Hokekyo" as Nichiren Shōnin advised, we must have sound Buddhist advice in regard to them.

By acting as a releable ethical gwde to our people in all life's activities and difficulties Japanese Buddhism can rise to heights even surpassing her great traditions of former ages.

The Crest of Jōdo Sect

What's in a Name?

By M. G. Mori

THOSE Japanese who feel attracted to the emotional side of Buddhism and take just pride in calling themselves followers of Hōnen and Shinran generally seem to make too light of the ethical principles which are so strongly insisted upon by the Shōdōmon school, and especially by what is called Southern or Hinayana Buddhism. Not that preachers of the Jōdomon entirely neglect the discussion of these cardinal principles, much less do they intentionally belittle them ; but their chief emphasis being upon the doctrine of salvation by faith (either pure or aided by a suitable measure of works), their hearers as a rule take no heed of the " Four Noble Truths " and the " Noble Eight-fold Path," even if these are gently touched on in the course of the sermons.

The future of Buddhism is immense. It no longer appeals, as it at one time seemed to appeal, exclusively to old men and women, to the sick and the dying, or to those who have grown weary of the struggle for existence through failure in love or business ; it must appeal also, nay more powerfully still, to the " modern youth " (to borrow Mr. Christmas Humphreys' term) who are soon to form the central force of the nation or society. Youth, as is well known, is most highly susceptible to emotional influences, but we live in an age strongly coloured by the scientific spirit. True science, as we all know, does not ignore the innumerable intangible forces that vibrate in Nature, nor the spiritual workings of the human mind. Modern science is indeed much less materialistic in the general acceptation of the word than many an old and barbaric form of religion. It

frankly recognizes the existence of a vast field of knowledge still remaining unexplored. It admits, with a candour that commands the respect of its severest critics, that the deeper it probes into the mystery of the universe, the more keenly does it realize its own profound ignorance. Yet it never despairs, never gives up its efforts to seek the ultimate Truth, though it may never attain the final object of its search, since Reality may reveal itself to none but the supposed rival but real friend of Science, namely Religion. As far, then, as the search for ultimate Reality is concerned, Science may have to content itself with being only Religion's handmaid, but at least in its more practical results Science has conferred so many benefits upon mankind—we have no space here to mention even its latest achievements in this direction—that we should not be surprised if the majority of our young men attach more importance to scientific methods than to what they may imagine to be the methods of Religion, Scientific methods, as commonly understood, are more systematic and experimental, and less intuitive and emotional, than those of Religion, Art, or Metaphysics. Even in its dizziest philosophical flights, Science uses, in the main, its own "observed facts" as the bases for its speculations, though it cannot dispense with hypotheses from which to start its experiments and reasonings, nor does it scorn the rôle of intuition in the field of discovery and invention.

Now, of all the religions in the world Buddhism as interpreted by some of its foremost modern scholars is perhaps the most scientific in its attitude. Staring the phenomena of human existence squarely in the face, it recognizes the fact of universal suffering (*dukka*), traces this suffering to its cause—desire or attachment—and teaches us how we may end it by following the "Noble Eight-fold Path." Here, then, is a highly rational type of religion, and we need not be surprised at the strong, if not irresistible, appeal which Buddhism makes to the Western mind, which has become dissatisfied with Christianity chiefly on account of its markedly irrational character

and the long record of wars and persecutions perpetrated in its name. European and American Buddhists prefer the Buddhist cosmology to the Genesis of orthodox Christianity; they also prefer the Buddhist spirit of freedom and equality (since every one is entitled to become a Buddha) to God's patriarchal government of the world, with his son Christ to atone by his death for the sins of mankind. The Buddhist cosmos does not resemble the modern astrophysicist's latest picture of the universe as closely as is sometimes vaguely supposed, but the two systems certainly have much more in common than either has with the Old Testament idea of the world and its creation by God. The latest tendency of scientific thought is, on the other hand, towards entertaining some doubt as to the infallibility of the laws of physical causation, for the billiard-ball conception of the atom as the ultimate unit of matter having completely broken down, numerical probability has taken the place of geometrical certainty. But Science still admits that in the normal working of universal law probability is so great that it amounts practically to a certainty. Electrons and protons as constituents of the atom may obey laws not strictly applicable to atoms and molecules, and if these laws are clearly ascertained and formulated, they may help to thrown much valuable light on the question of free will. Buddhism insists upon the infallible working of ethical causation, yet in almost all schools of Japanese Buddhism, even though they ascribe present misery to past misconduct, the individual is credited with the ability to choose between good and evil, and with the will or the absence of will to follow the teachings of Buddha as best he may. In other words, both Buddhism and modern Science attach more importance to causal relations than does Christianity, though the latter also teaches, among many other things in common with Buddhism, that "As thou sowest, so shalt thou reap."

The Westerner, then, who prefers Buddhism to Christianity because the former is more intellectual, aud also because it is more masculine as insisting so strongly upon self-reliance, naturally shies

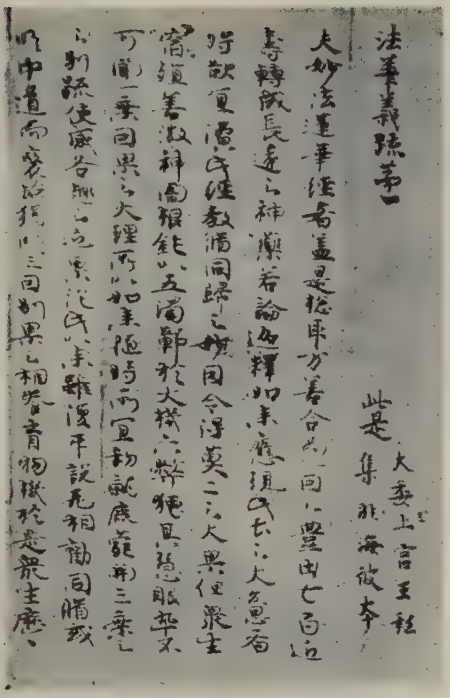
at the doctrine of salvation by pure faith in Amitabha. Many Western Buddhists have read much concerning this Jōdo or Pure Land doctrine, and some of them are at least trying to see the Jōdoist point of view. Certain learned priests of the Jōdo-Shin-shū think that the European Buddhists make so much of the Four Noble Truths and the Noble Eight-fold Path because they have not advanced much beyond these rudimentary teachings and cannot appreciate the profound philosophy embodied in the doctrine of *Nembutsu*, or concentration and reliance upon the holy name of Amida. They—the Westerners—do not yet sufficiently realize as a personal problem the profundity of their own sins and ignorance, nor their helplessness to make full amends for their evil-doing in countless past lives. If only they felt this more intimately, they would be only too willing to frustrate themselves at the feet of Amitabha. They talk of Egolessness, but in their proud self-confidence and belief that they can successfully follow the Noble Path to the Goal, have they not forgotten the very doctrine of *Anatta?* And so forth.

But such criticism would apply not only to the Western student of Buddhism, but to all the schools of the Shōdōmon in the Orient. I am not partial to the theory (which, according to some scholars, has been already exploded) that Mahayana is no part of Buddha's original teachings, or to the idea that the Jōdo doctrine is "heretical." But I think the Jōdoist has no more right to cast discredit upon the stout-hearted pilgrim who follows the disciplinary course of the Bodhisattva or the Arhat as overself-confident, than the latter to scorn the Jōdoist's attitude of true humility and self-surrender to Amitabha as contrary to the spirit of Him who taught all his disciples to pursue their Noble Path with diligence.

While reading Mr. Dwight Goddard's pamphlet entitled the *Followers of Buddha: An American Brotherhood*, I was much impressed by the following little sentence in the course of his brief exposition of "Buddha's Noble Eight-fold Path." In the paragraph on "Right Speech," he says :

Words and speech often obscure the truth from one's own mind. "What's in a name?" Such terms of discrimination as Mahayana and Hinayana, Jōdomon and Shōdōmon, self-help and salvation, are useful labels at times, but they are invidious, and how often they mislead us and prejudice our minds on one side as against the other! How much cruelty is done in the name of Justice, and how much hypocrisy masquerades as philanthropy! Let us, then, seek freedom from the illusion of words and names, and endeavour to understand and follow Buddha's teachings in the spirit rather than in the letter. To this end the way of intuition, so characteristic of Japanese Buddhism, is every bit as sound and safe as the way of reason, so beloved of the scientist and the Western student of Buddhism. [May 14, 1935.]

A Flower Arrangement



Manuscript of the Hokke-Commentary written by Shōtoku-Taishi

Statue of the young Prince Shōtoku shown praying for the recovery of his August Father, the Emperor Yōmei Tennō

The Hōryū-Ji Buildings (7th century)

Welcome party given to Bhikku's Nārada of Ceylon and Rāhula of India by the International Buddhist Society. This photograph was taken while Dr. Inouye was addressing the meeting. Seated from right to left are Professors Kawaguchi Ekai and Nagai, Bhikkus Rāhula and Nārada, Messrs. Watanabe, Kimura and Soejima.

Celebration of the opening of the Tsukiji-Hongwanji Temple, Tokyo

The first Performance given by the new Buddhist-Musical Society at Asakusa Temple, Tokyo

Japanese Buddhism.

A Characterization

By

Bruno Petzold.

4. National Spirit.*)

WE turn now to the centripetal tendency of Japanese Buddhism which conditions its national character.

Everywhere in Japan the original national spirit of the race in the end prevails, because the centripetal tendency overwhelms the centrifugal-one and makes it serviceable to itself. The Japanese first accomodate themselves to foreign influences. But after they have, like mere novices, got hold of the elements of foreign culture and have properly understood them, then they assimilate them and incorporate them into their proper body, thus, really appropriating them. Imitation becomes assimilation, foreign imported culture becomes national culture.

The term "national" comprises a twofold meaning, since it can be understood to denote racial characteristics or patriotism. Let us first consider the former meaning i.e. that of race-characteristic.

a) The Racial Characteristics of Japanese Buddhism.

Generally, among the sects of Japanese Buddhism the Jōdo-, Jōdo Shin- and Nichiren Sects are described as being genuine Japanese, while the other schools are considered as Chinese, or

*) *Continued from the Spring 1935-Number of The Young East.*

Indian. This amounts to the generally accepted view that not earlier than in the Kamakura age did the national tendency come into evidence in Japanese Buddhism. However, this way of looking at things needs some correction. As a matter of fact, the characteristic of Japanese Buddhism manifested itself much earlier, since the Japanese showed themselves in many cases, capable of impressing a new stamp upon the culture borrowed from Korea and China.

Shōtoku Taishi.

Already in the Buddhism of Shōtoku Taishi we discover traces that manifest an independent view in regard to the religion which had been brought to Japan from Korea.

The prince-regent Shōtoku, the second son of the emperor Yōmei, was born in 574, that is, 36 years or, as is usually assumed, only 22 years after the public introduction of Buddhism into Japan, and died in 621, after a regency of almost 30 years.*) While the Imperial Court was probably first drawn to Buddhism through the appeal made by its art and culture, Prince Shōtoku was the first Imperial convert to embrace Buddhism on the ground of its faith, notwithstanding the great admiration he also had for the superior culture inherent in Buddhism. He confessedly was resolved to rule his own country as a Bodhisattva, and his sincere belief in the tenets of Buddhism becomes evident by his conciliatory attitude towards hostile clans, whom he treated throughout with tolerance and with a spirit free of revenge, in conformity to the Buddhist principle of non-resistance. Moreover he endeavoured to propagate the moral and philosophical content of Buddhism by writing three commentaries

*) *The name "Shōtoku"—the "Holy Virtuous"—was given the prince by his admirers. Another of his titles was "Jōgū," the "Upper Palace," which name was derived from his residence. But his real name was "Umayado" which means "Stable-door"—a tradition saying that his mother, whilst walking in the Palace-grounds, was suddenly seized with the pangs of childbirth and brought forth her child before the door of the Imperial Stable.—The year of his birth, now generally accepted by Japanese scholars, is 574; however the year 571 or 572 or 573 is also mentioned as the year in which Shōtoku Taishi was born.*

on Buddhist sūtras : the so-called " San Gyō Gi Sho," comprising the commentary on the " Shōman Gyō " in 1 fasc., concluded in the year 611,—the commentary on the " Yuima Kyō " in 3, resp. 5 fasc., concluded in 613,—and the commentary on the " Hokke Kyō " in 4 fasc., concluded in 615. The commentary on Hokke is based on the older Sanskrit text, translated by Kumārajīwa, that means, not on the Hokke Sūtra of 28 chapters, forming the present version, but on that of 27 chapters which lacks the Devadatta Chapter and the Gatha Part of the Kwannon Chapter.

Shōtoku Taishi's three commentaries are the most ancient Japanese literary works after Chinese literature had been introduced into this country. They are the product of the earliest Japanese culture, evolved under continental influence. The Prince Regent's own manuscripts of the commentaries on the Shōman Gyō and the Yuima Gyō unfortunately do not exist any longer. But the Hokke Commentary—the most important of the three—in the Prince Regent's own handwriting is still preserved. It is the most ancient of all Japanese, even of all East Asiatic manuscripts, emanating directly from the hand of an author ; it is the earliest writing in Chinese characters executed in Japan by a Japanese and forms one of the most valuable of the Imperial treasures.

Already many years before concluding these commentaries the Prince Regent, by order of fhe Empress Suiko, had lectured on two of these sūtras before Her Majesty and the assembled court and had incidentally explained important passages of the texts, probably by recuring to Chinese commentaries. In this way he lectured anno 598 in the Imperial Palace for three days on the Shōman Gyō, and in the year 606 in a castle, called Okamoto no Miya, he lectured on the Hokke Kyō. On both occasions the Prince Regent was clothed in a priests cloak (the " Kesa ") and sat, like a priest, on an elevated platform. There is however no record that the Prince Regent likewise lectured on the Yuima Kyō.

The Empress Suiko was highly delighted by the sūtra-lectures

of her nephew—described in Japanese language as "ko kyō" or "sūtra-explanations." After the lecture on the Hokke Kyō she presented the Prince Regent with a large piece of ground, situated in the province of Harima. The income derived from it, allowed the Prince Regent to erect a temple for the study of Buddhism ; that was the famous Hōryūji, in Yamato, near Nara, established in 607. According to tradition, this temple was founded by the Prince Regent to fulfill a vow which his father, the Emperor Yōmei had made during his illness, a few days before his death. Thus, the Hōryūji became a Buddhist university, while the Shi Tennōji, situated in a place now called Osaka and founded already before the Hōryūji, besides serving the Buddhist cult, was dedicated to various purposes for social help.

It has been conjectured that Shōtoku Taishi was induced by the precedence of the Chinese Emperor Wu of the Liang Dynasty, to deliver his sūtra-lectures. As the Annals of the Chinese History tell us, this Emperor, in the 2nd year of Tai-tung (528), went to the temple of T'ung-t'ai-ssu, in order to lecture there on the Dai Nehan Gyō (Mahā Pari Nirvāna Sūtra). However,, it cannot be said for certain, that Shōtoku Taishi's action was really due to such influence.

On the other hand it cannot be doubted that Shōtoku Taishi was greatly influenced by the Chinese priest Hōun of the Kōtaku temple. Hōun, of whom we still possess a biography, lived between 467–529 and belonged probably to the Nirvāna School which at that time was combined with the Jōjitsu School (Sadhyasiddhi Śāstra School). He was recognized as one of the "three great priests" of the Ryō Dynasty. In the year 497, when he was 30 years old, he delivered lectures on the Hokke- and Yuima Sūtras, and at the age of 39 he lectured on the Shōman Sūtra. On the Hokke Sūtra, for which he had a special predilection, he arranged still other lecture meetings in various places. Moreover he wrote a commentary on the Hokke Sūtra, which still exists, and probably also one on the Shōman Sūtra. Whether he composed a commentary on the Yuima Sūtra as well, is doubtful.

The three commentaries by Shōtoku Taishi can therefore be placed in parallel with the one known commentary by Hōun, and the lectures by Shōtoku Taishi on the two sūtras can be compared with the lectures by Hōun on the three sūtras. Hōun's Commentary on the Hokke Sūtra, the so-called "Hokke Gi Ki," has been carefully studied by the Prince Regent, and in the main he approved of its views.

It would however be too hasty to draw from the proceeding remarks, the conclusion that we cannot expect from the Prince Regent any independent views in regard to the interpretation of the three sūtras.

On Shōtoku Taishis Commentary on the Shōman Sūtra, the "Shōman Gyō Gisho," a Chinese priest, by the name of Myoku, wrote a commentary of his own in 6 fasc., the "Shōman Gyō Gisho Shisho" or "Annotations to the Commentary on the Shōman Sūtra," and that can be considered as a proof that the work of the Prince Regent can claim some originality. *)

This Chinese commentary on Shōtoku Taishis commentary is especially worthy to be noticed, since three very famous Chinese Buddhists: Kajō Daishi, the founder of the Sanron Sect, the

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*) *Myoku was a priest of the Houn Temple in Iyo. The exact date of his birth and the details of his life are not known. But his commentary on Shōtoku Taishi's "Shōman Gyō Gisho" attracted Jikaku Daishi's attention, when the great Tendai patriarch came from Hieizan to China in 838. He copied it and brought it back to Japan, and here, this work (not the manuscript by Jikaku Daishi however) still exists.—We further know that in 772, that is 150 years after Shōtoku Taishi's death, eight Japanese priests named Kaimyō, Tokusei and others appeared in China and offered Shōtoku Taishi's Commentaries on the Shōman Sūtra and on the Hokke Sūtra to the Chinese priest Reiyū of the Ryūko Temple in Yōshu as a present. From these facts it can be concluded that Myoku must have written his commentary between 772 and 838.*

Myoku himself says in his introduction to the "Shōman Gyō Gishō Shisho": "This commentary (i.e. Shōtoku Taishi's Commentary on the Shōman Gyō) has been brought to Yōshu in the 7. year of Taireki in the Tan Dynasty, together with four volumes of a commentary on the Hokke Sūtra, by priestly messengers from Japan, called Kaimyō, Tokusei etc., altogether eight persons and these books were given as a present to the Great Acarya (i.e. Vinaya priest) Reiyū of the Ryūko Temple."

renowned Eon of Jōyōji, and Jion Daishi, the real founder of the Hossō Sect, each wrote a commentary on the Shōman Sūtra. Three more commentaries on the same text, one written by priest Shō, have been recently discovered in Tonko ; of five others, only the titles are known. If in spite of this abundance of Chinese commentaries a Chinese scholar took the trouble, to comment once more upon the commentary by Shōtoku Taishi, the supposition may seem not quite unjustified that the Prince Regent had after all something original to say.

From the Commentary on the Yuima Sūtra we shall mention only one typical remark, which reveals Shōtoku Taishi's original way of looking at Buddhist problems. In the "Yuima Sūtra" there appear the words : "i mu shin i, mu ju gyō"—what means : "He (i.e. the Buddha) has no mind and no will, no sensation or action." Former commentators like Sōjō, the highest disciple of Kumārajīwa, and Chisha Daishi understood these mysterious words to mean, that the Buddha has divested himself of anything relative. But Shōtoku Taishi, by connecting this sentence with the following one, which speaks of the triumph of Buddha over all heretics, attributes to the above text a different meaning, and says : "This sentence makes it clear, that the Buddha has no desire, to overwhelm his enemies purposely by his own power, but he wants to subdue naturally all that is not right, by maintaining what is right, so that they (i.e. the enemies) perceive the correct actions and execute them." By ascribing to the Buddha this way of thinking, the Prince Regent incidentally revealed his own beautiful heart that urged him to refute the wrong views of his adversaries not by using brute force against them, but by simply stating the truth, which gains the victory naturally and peacefully by mere power of thought.

The Shōman Gyō or Śrīmālādevīsimhanāda Sūtra contains the dialogue between Buddha and the Queen Shōman (Śrīmālā) of Benares, who is considered as the ideal representative of Buddhist womanhood. She makes the vow to conform to the 18 moral laws

formulated by her, and by sticking to the true teaching to gain highest wisdom, even at the risk of losing her riches and her life.—The Yuima Kyō or Vimalakirti Sūtra comprises the discourses of the Buddhist layman and sage Yuima (Vimalakirti) who was one of the elders of the city-republic of Vaisāli and is highly respected as the incarnation of Buddhist civic virtues. The example set by Yuima shall make it clear, that it is not necessary to leave one's home and parents, wife and children and to resign ordinary life, in order to gain the truth of Mahāyāna, since there is no contradiction between the absolute truth and the relative truth.—The Hokke Kyō (Myō Hō Ren Ge Kyō) or Saddharma Pundarīka Sūtra lifts itself up to the sublime hights of Buddhist metaphysics, unfolding Buddhas universal plan of salvation. It teaches in the most impressive way that all teachings of Buddha in the end coincide, and that not only all conscious living beings like men and animals, but even the plants, the stones and all particles of dust possess in their inner essence Buddha nature, that is, they participate in the eternal life and are destined to become Buddha.

The first mentioned sūtra (the Shōman Gyō) is imbued with the spirit of the One Vehicle, that is, it surpasses the Three Vehicles which are taught especially by the Hossō School. The second sūtra (the Yuima Kyō) merely contrasts the Mahāyāna doctrine with the Hīnayāna doctrine, that is, with the Two Vehicles, placing the former doctrine higher than the latter one. The third sūtra (the Hokke Kyō) preaches also the One Vehicle; however, the teaching of this book does not only go beyond the Three Vehicles, that is, beyond the comparision of the One Vehicle with the Two Vehicles, but it includes the Two Vehicles into the One Vehicle, harmonizing the Three Vehicles. The teaching of the One Vehicle, as represented by the Hokke Sūtra, is consequently a very sublime and comprehensive One Vehicle (Ekayāna)-Teaching, so-to-speak, the Ekayāna Teaching par excellence.

At the beginning of the first part of Shōtoku Taishi's Hokke Commentary it is stated that these four parts were written by Kanzu Miya (that is Prince Jōgū, i.e. Prince Shōtoku), and that this is not a work which has been broughr over the sea. This statement in Chinese characters, apparently written by some Japanese in the very beginning of the Nara Period, suggests the pride, that already at that time the Japanese felt on account of such a work having been composed in Japan by a Japanese, and that by a person of not lesser rank than the Prince Regent himself.

He also discloses by some of his own remarks a certain self-consciousness to which he was surely entitled. In the four parts there are found various explanations and opinions somewhat different from those held or formulated by representative Chinese scholars who had written commentaries on the Hokke Sūtra before, like Hōun of Kōtakuji, Chiki of the Tendai Sect, Kichizō of the Sanron Sect and Giki of the Hossō Sect. In such places Shōtoku Taishi always says: "According to my own understanding" ("watakushi ni omou ni wa" or "watakushi no kokoro wa"), and there we can find many opinions characteristic of the Japanese way of thinking.

Since the Hokke Sūtra represents the highest One Vehicle teaching, Shōtoku Taishi characterized it by a special name, calling it "Ichi Dai Jō" (Eka Mahāyāna) or the "One Great Vehicle". It is worth while to look a little closer into this name.

If we examine carefully to that end Shōtoku Taishi's handwritten 4 parts of his Hokke Commentary of which a facsimile reproduction was made, then we discover that the author made a correction in his copy: Whenever he mentions the Hokke Sūtra, he added to the two characters "Dai Jō", by which he first characterized this sūtra, the supplementary character "Ichi", resulting in the term "Ichi Dai Jō" or the "One Great Vehicle".

The term "Dai Jō" (Mahāyāna, the Great Vehicle) had already been in use in Buddhism, also the term "Ichi Jō" (Ekayāna, the One Vehicle). Dai Jō denoted a Buddhism which excluded Shō

Jō (Hīnayāna, the Small Vehicle, also called Ni Jō or Dvayāna, the Two Vehicles), that is the Vehicle of the Śrāvakas and of the Pratyekabuddhas, but included instead of it San Jō (Triyāna, the Three Vehicles), that is the means of salvation of the Śrāvakas, Pratyekabuddhas and Bodhisattvas, or the so-called Preliminary Mahāyānism. The term "Dai Jō" consequently had a relative meaning, because it characterized a Buddhism that stood in a distinct relation on the one hand to the teaching of the Two Vehicles, on the other hand to the teaching of the Three Vehicles. The term "Ichi Jō," on the contrary, originally designated a Buddhism, which transcended this relativity and was all-comprehensive, therefore the Highest Mahāyāna Buddhism. However, in course of time, the term "Ichi Jō" lost its absolute meaning and adopted a relative sense, since it came to signify a Buddhism that is higher than the Three Vehicle doctrine. When therefore Shōtoku Taishi was in search of a term, to characterize the absolute and all comprising content of the teaching of the Hokke Sūtra, he could make no use, either of the term "Dai Jō", or the term "Ichi Jō", and selected instead the term "Ichi Dai Jō" as an abbreviation for "Ichi Jō Dai Jō."

This designation cannot be found in the works of any Buddhist author before Shōtoku Taishi, including the treatises by the Chinese Hōun of the Kōtaku Temple, whose Commentary on the Hokke Sūtra was considered as authoritative by the Prince Regent. Also Tendai Daishi (alias Chiki or Chisha Daishi), the great systematizer of Chinese Mahāyāna Buddhism, and especially of Hokke Buddhism, never recured to such a term.

When Shōtoku Taishi added to the words "Dai Jō" the word "Ichi", he evidently wanted to emphasize the Ekayāna or "One Vehicle"-character of the Hokke Sūtra. He wished to express in this way that the teaching of the Hokke Sūtra surpasses even the general Ekayāna teaching, since the cosmic spirit appears in this book in special clearness and purity. This cosmic spirit could not have been valued so highly by Shōtoku Taishi, if he himself would not have

been able, in hours of religious meditation, to eliminate the ordinary ego-mind and to experience the sovereign rule of some transcendental power.

It is in no small measure due to the influence exercised by Shōtoku Taishi, that the Mahāyāna spirit from the very beginning has so decidedly come to the front in Japan, and that Japanese Buddhism is whole-heartedly Ekayāna Buddhism and has never given a chance to Hīnayānism to expand as a religion. In fact, the term " Ichi Jō " or " One Vehicle ' appears in connexion with each school of Japanese Buddhism. We find in Japan the " Ichi Jō Shusho "-Buddhism or the One Vehicle of Practice, by which the Zen-or Meditation doctrine by Dōgen is understood. Further the "Ichi Jō Nembutsu"-Buddhism or the One Vehicle of calling the name of Amida, that is Hōnen Shōnin's doctrine. Moreover the " Ichi Jō Shinjin "-Buddhism or the One Vehicle of Faith, being the doctrine of Shinran Shōnin, and the " Ichi Jō Hommon "-Buddhism or the One Vehicle of the Original Gate, being the doctrine of Nichiren Sama. All these Ekayāna Schools—to which the Kegon-, Tendai- and Shingon Schools have to be added—, if we connect them solely with Shōtoku Taishi, the " ancestor " of Japanese Buddhism (that is to say if we consider them merely from the national Japanese point of view) appear like branches that have grown forth from the original stem of Shōtoku Taishi's Ekayāna Buddhism.

To appreciate Shōtoku Taishi's Buddhism fully, we must keep in mind, that it has been entirely unsectarian. The great stars that appeared in later time on the firmament of Japanese Buddhism, have all been founders or representatives of sects, who took their stand on certain sūtras or śāstras, for which they had a distinct predilection, in comparision with the other sūtras and śāstras. Each of them considered his own sect as the best and its doctrine as the essence of truth. Also their way of considering the Hokke Sūtra depended upon sectarian thoughts. This view holds good, first of all, in regard to Dengyō Daishi, the founder of the Japanese Tendai Sect. How

universal his religious outlook may ever have been, nevertheless, his attitude regarding the Hokke Sūtra was regulated by the principles of a certain school; of course the Chinese Tendai School. And still much more limited by sectarian ideas was Nichiren's conception of the Hokke Sūtra.

For Shōtoku Taishi however, the sūtras did not mean the teaching of this or that school, but simply Buddhism. The true spirit of the "Shōman Gyō" was for him Buddhism; the true spirit of the "Yuima Kyō" was for him Buddhism; the true spirit of the "Hokke Kyō" was for him Buddhism. And so was the true spirit of every sūtra for him Buddhism. If he showed a preference for the Hokke Sūtra, he did it not for the reason, that this sūtra was backed by the authority of any school or sect. Shōtoku Taishi stood above schools and sects.

By saying so, we of course do not mean, that the views held by the founders and representatives of the various Japanese sects in regard to Buddhism were shallower than those of Shōtoku Taishi. On the contrary. The sect-founders went deeper to the bottom, in investigating and discussing the doctrine of their particular schools. That stands to reason. Shōtoku Taishi, as we must not forget, in the history of Japanese Buddhism is placed at the beginning of the evolutional order. How would it then have been possible, that his discernment of Buddhist problems was keener than that of the later sect-founders? But on the other hand, just, because he did not climb down into the pit of metaphysics, his outlook was more universal.

At Shōtoku Taishi's time the various sects opposing each other had not yet erected their doctrinal partitions. The great schools of Buddhism were then almost unknown in Japan. Kegon and Hossō, had even in China not yet put in an appearance, and the ideas of Chisha Daishi and Kajō Daishi—i.e. the real founders of the Tendai- and Sanron Schools—whose dates nearly coincide with the appearance of Shōtoku Taishi, had not yet had any time to take root in Japan and to become vigorous. The outlook of Shōtoku Taishi therefore

did not meet any impediment and could take in the whole field of Buddhism known at that epoch, without being confined by sectarian boundaries.

It can surely not be denied that even the Prince Regent had already come somewhat in touch with ideas of a sectarian colour. It is a well-known fact that Shōtoku Taishi had two Korean teachers in Buddhism, Eji (Hye-ca) from Koma and Esō from Kudara who are said to have been Sanron priests, though nothing certain can be stated on that account. It has, moreover, been pointed out that the Chinese Hōun, who exercised a particularly strong influence on the Prince Regent, probably belonged to the Nirvāna Sect. However, we must remember that the Sanron teaching which the two Koreans may have communicated to the Prince Regent, can only have been the primitive Sanron teaching and not that which Kajō Daishi developed into a system ; this Sanron teaching was only in later times established in Japan as a school. The Nirvāna School on the other hand has never been introduced into Japan. The influence, exercised on Shōtoku Taishi in Buddhist respect, therefore has only been the influence of individual teachers and thinkers, but not the influence of organized sects.

However, even in his intercourse with these individual inspirators, the Prince Regent preserved a remarkable measure of independence. Though he was considered to be the reborn Nangaku Eshi, the second Chinese Tendai patriarch*), and though he paid highest tribute to a scholar like Hōun, he nevertheless maintained his own individual standpoint in several important respects in dealing with the problems of Buddhist religion. That is especially made clear by his attitude in regard to Hōun's classification of Buddhism.

Hōun divides the whole field of Buddhism into " Three Tea-

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*) *Shōtoku Taishi was born a few years after Nangaku Eshi's death. Eshi (Hui-ssu) from the mountain Nangaku (Nan-yüeh), the Southern Peak, was the teacher of Chisha Daishi (538–597) who systematized the philiosophy of the Tendai School and thus became its proper spiritual founder.*

chings and Five Periods." The "Three Teachings" were :

A. Ton Gyō or the Abrupt Teaching.

B. Zen Gyō or the Gradual Teaching.

C. Hempō Fujō Kyō or the Undetermined Teaching.

The "Five Periods" were a subdivision of Zen Gyō or the Gradual Teaching and consisted of :

1. Agon Kyō or U Sō Kyō : The Teaching of the Existence of Form.
2. Hannya Kyō or Mu Sō Kyō : The Teaching of the Non-Existence of Form.
3. Yuima Kyō or Hō Hen Yoku Yō Kyō : The Teaching of Praise and Blame, of Degrading and Raising.
4. Nehan Gyō or Jō Jū Kyō : The Teaching of Eternal Existence.
5. Hokke Kyō or Dō Ki Kyō : The Teaching which returns to Equality.

Shōtoku Taishi adopted this Fivefold Period Teaching by Hōun, but changed its order, in putting the Hokkė Teaching at the fourth and the Nehan Teaching at the fifth place, in due consideration to the generally accepted tradition, that the Nehan Sūtra was preached by Buddha after the Hokke Sūtra, as the last of the Mahāyāna Sūtras. Shōtoku Taishi's Five Period Classification, on the surface, seems therefore to be a division from the point of view of the time, in which each sūtra was preached, while Hōun's Five Period Classification may be characterized as a classification from the point of view of value, since it arranges the five sūtras gradually in such a way that the most important and most valuable one is placed at the end.

Looking however closer into the matter, we find that in Shōtoku Taishi's classification, the aspect of time has been combined with the aspect of value. Also, for Shōtoku Taishi the Hokke Sūtra stood highest among all Buddhist sūtras, for the reason that it contains the two fundamental doctrines of "Man Zen Dō Ki" or "The ten

thousand Perfections return to Equality" and of "Butsu Ju Mu Goku" or "Buddha's Life has no Limit." The former doctrine means than the Hokke Sūtra comprises in itself the teachings of all preceding sūtras and represents so-to-speak their culmination; the latter doctrine means that the Hokke Sūtra opens the way to the Nehan Sūtra and implies the teaching of this sūtra or anticipates it. That makes it understandable, why Shōtoku Taishi could relegate the Hokke Sūtra to the fourth position, as it was necessary from the point of view of time, without however diminishing thereby its value, in comparision with the Nehan Sūtra that occupies the fifth position.

The arrangement selected by Shōtoku Taishi restores the order of the Five Periods as it had been established by Sōjū, Eji and Ekwan. The Prince Regent, as can be seen, prefered the classification, as elaborated by Hōun's predecessors, respectively by Hōun's teachers, to Hōun's own classification. In all other points however, the Prince Regent followed Hōun's example, as his adoption of the "Gon Jitsu Ni Chi"-category shows; that is, the category of the "Two Wisdoms of the Temporal and of the True," formulated by Hōun as the two viewpoints, from which he considered each of the Five Periods.

To most modern men the problem will appear of very little consequence, whether in a classification of Buddhist texts the Hokke Sūtra takes precedence of the Nehan Sūtra or vice versa. In the time however, of which we speak, such a scholastic point was a problem of the greatest importance to the Buddhist world, as the example of Chisha Daishi shows, who directed the severest criticism against Hōun for having disregarded the traditional order in his classification. One must be able to place oneself mentally on the level of the 6th or 7th century after Christ, to appreciate Shōtoku Taishi's attitude regarding these questions.

The three commentaries of the Prince Regent do not mention the general classification of Buddhism into Ton, Zen and Fujō, which shows the methods used by Buddha in his preaching and includes the Five Period Classification. However, since the Kegon

Gyō as well as the Shōman Gyō cannot be included into the Five Periods, the conclusion is justified that the Prince Regent, besides Zen Gyō or the Gradual Teaching, also acknowledged Ton Gyō, the Abrupt Teaching and Hempō Fujō Kyō, the Undeterminate Teaching as classification-categories. The Kegon Sūtra would have to be attributed to Ton Gyō and the Shōman Sūtra to Hempō Fujō Kyō.

The three sūtras on which Shōtoku Taishi based his commentaries, were classified by him in this way: that he acknowledged the Yuima Sūtra as "Dai Jō Kyō" or mere Mahāyāna teaching,—the Shōman Sūtra as "Ichi Jō Kyō" or Ekayāna teaching,—and the Hokke Sūtra as "Ichi Dai Jō Kyō" or as the teaching of the One and Great Vehicle. Though these three sūtras served also to Hōun as texts for his lectures, they were however never considered by the Buddhists of China as ideally interconnected. If, in Japan they came to form a kind of trilogy and were brought into a reciprocal relation to each other, it shows once more the influence exercised by Shōtoku Taishi on the thought of the Buddhists of his country.

The rather independent attitude assumed by Shōtoku Taishi in regard to Master Hōun, is also substantiated by his interpretation of one of the sentences of the Hokke Sūtra. In Chapter 10 of the Hokke Sūtra, the so-called "Hōshi Bon" or "Chapter on the Dharma Master," it is stated at the end, that the preacher of the Hokke Sūtra, when he has retired into the solitude of the mountains or into a peaceful forest, to give himself up to study and meditation, will see the radiant body of Buddha. Hōun, of Kōtakuji and all later great commentators of the Hokke Sūtra as Chisha Daishi (Chiki) of the Tendai Sect, Kajō Daishi (Kichizō) of the Sanron Sect and Jion Daishi (Giki) of the Hossō Sect did not find anything objectionable in this sentence of the Hokke Sūtra. Only Shōtoku Taishi questioned the correctness of this version of the text, and declared it to be inconsistent with the spirit of the sūtra. Because, he argued, if the preacher of the Hokke Sūtra withdraws from the daily life and

plunges into deep meditation in the solitude of mountains and forests, that is, if he lives as a hermit, who shall preach then the Hokke Sūtra to the people? On that account the Prince Regent refused to associate himself in this particular point with the view of Hōun.

Thereby, Shōtoku Taishi became a pioneer of that famous principle which in later time with still greater emphasis was formulated by Dengyō Daishi, and at last with an extreme radicalism by Shinran Shōnin,—of the principle that there is no fundamental difference between priest and layman, and that both have to serve the common weal.

The Prince Regent, was evidently induced to take such attitude by a disposition of mind so characteristic of the Japanese, which strives only for what is of immediate practicability, and, even in Buddhism turns away from the ways of the anchorite. No sooner had the Prince Regent entered the Buddhist path, than he began to put into practice the Buddhist preachings. In one of the four Buddhist temples established by him, called the Shi Tennō Ji, or, Temple of the Four Heavenly Kings, he organized four institutes of public welfare: an educational institute, a dispensary, a hospital for people suffering from malignant diseases and an asylum for the destitute, aged, and orphans.

Thus, we see, how already Shōtoku Taishi, who has been surnamed the "Constantin of Japanese Buddhism," clearly recognized this great altruistic Mahāyāna idea, that the daily life and the true life are one and the same. In the Saddharma Pundarīka Sūtra (Hokke Kyō) the Prince Regent found the a priori explanation of this principle, since this sūtra emphasizes the oneness of the life here below, and the life to come, of the world of desires, and the ideal world, of the phenomena and the noumenon. In the Vimalakīrti Sūtra (Yuima Kyō) he found the application of this thought on the life of man, in the Śrīmālā Sūtra (Shōman Gyō), on the life of woman. By commentating on these three sūtras, Shōtoku Taishi placed into the centre of Buddhist religion an idea which corres-

ponded to the mentality and feeling of the Japanese, and which gained an extraordinary practical importance in Japan, as soon as the time was ripe for it.

It is therefore no exaggeration to say, that it was Shōtoku Taishi who extracted from the Mahāyāna the fundamental doctrine of Japanese Buddhism, and that the specific character of Japanese Buddhism existed already in an embryonic state in his religious belief*)

The so-called " Constitution " by Shōtoku Taishi, promulgated in the fourth month of the year 604, and consisting of 17 articles—it is the earliest constitutional law of Japan, formulated in writing—acknowledges Buddhism as the foundation of the state. The second article says: " Sincerely reverence the three treasures. The three treasures, viz. Buddha, the Law and the Priesthood, are the final refuge of the four generated beings**), and are the supreme objects of faith in all countries. What man in what age can fail to reverence this law? Few men are utterly bad. They may be taught to follow it. But if they do not betake them to the three treasures, wherewithal shall their crookedness be made straight?***)

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*) *Compare regarding Shōtoku Taishi the thorough investigation of Shinsho Hanayana in his work " Hokke Gisho no Kenkyū, Shōtoku Taishi Gyo Sei " (Study on the " Hokke Gisho " by Shōtoku Taishi) in 2 vol. published by Tōyō Bunko (Oriental Cultural Society) and rewarded in 1935 with the Emperor's prize by the Imperial Academy. The " Hokke Gisho " is the commentary by Shōtoku Taishi on the Saddharma Pundarīka Sūtra. By analysing this commentary, Hanayama tries to elucidate, what are Shōtoku Taishi's own ideas and how far he followed the authority of other writers.*

The same scholar translated Shōtoku Taishi's " Hokke Gisho " into Japanese, giving to his translation the title " Shōtoku Taishi Gyo Sei Hokke Gisho " (The " Hokke Gisho " written by Shōtoku Taishi). It contains an introduction and explanatory notes, comprising in all 2 vol., and was published in 1931 by Iwanami.

**) *These are the living beings on the paths of transmigration, who originate in a fourfold way: 1) from the womb of a mother 2) from eggs 3) from warm moisture (fermentation) 4) from metamorphosis.*

***) *The above is W. G. Aston's translation, contained in his " Nihongi, Chronicles of Japan " and adopted almost verbatim by F. Brinkley, in his " History of the Japanese People." A more recent translation by M. Anesaki as found in his " History of Japanese Religion " is almost identical, its slight divergences being of no importance. A German translation by K. Florenz and a French one by L. Balet and by Anesaki, also coincide in the main with the above rendering.*

In spite of this decided and fundamental acknowledgment of Buddhism, the Constitution by Shōtoku Taishi, in its moral precepts, manifests distinctly Confucianist influence. That cannot surprise us, since its author had also a teacher in Confucianism, the Korean Hui-tzu (jap. Kakuga), who arrived in Japan in 595, resided in the temple of Hōkōji and retured to his home-country in 615. By him, and also by the renowned Ono no Imoko who had been sent as an imperial envoy to China, the Prince Regent had surely been instructed in Confucianism, and he saw no difficulty in harmonizing it with Buddhism.

Though the Constitution mentions neither the "Kami" (the gods of the country) nor the ancestors of the Imperial Family and does not recommend the observation of Shintō rites, there cannot be any doubt that Shintōism too was interwoven into the creed of Shōtoku Taishi. A biographer has put into his mouth the statement, that the three religions found in Japan are comparable to a tree; Shintō representing its root and symbolizing the character of the people and its national traditions,—Confucianism representing the stem and the branches and symbolizing the legal institutions of Japan, her ethical code and educational system,—and Buddhism representing the flowers and the fruits of the tree and symbolizing the religious sentiment and the spiritual life of the people. However, this simile is to be considered as the invention of an eclectic scholar of later time.

Refraining from beautiful figures of speech, we may say, that Shōtoku Taishi considered Buddhism as a universal religion that forms the original principle of any religion in any country, and was therefore in harmony with Confucianism and Shintō. The wording of Article II of the Constitution, and moreover, Shōtoku Taishi's own attitude in practical life and politics do not leave any doubt that that really was his view.

By the way, already in 594, one year after having been entrusted with the regency of the country, Shōtoku Taishi had obtained from the Empress Suiko, an edict, according to which the "Three

Jewels" ought to be promoted. In January 604, just before the promulgation of the "Constitution," he fixed 12 court ranks, distinguished after the Chinese fashion by the colour of their headgear. Each rank was again subdivided into two, called "great". and "small," and among these six main divisions he gave to the highest one, associated with the purple colour, the name of "virtue," to the five lower ones, associated, in descending order, with the colours blue, red, yellow, white and black, the names of humanity, propriety, faith, righteousness and wisdom.

The five lower divisions are thus denominated after the five cardinal Confucianist virtues. The meaning of the term "virtue" (toku) given to the highest class, is however not so clear. It has been said, that it designated the virtue of Buddha. Such explanation would be in harmony with the fact, that Shōtoku Taishi in his religious world-scheme undoubtedly placed Buddhism in the front rank, before Confucianism. Nevertheless the identification of the 2 highest rank-classes with the virtue of Buddha must be called rather fanciful. It is not substantiated by any reliable text. Moreover, it seems more probable that Shōtoku Taishi, instead of emphasizing in his official rank-order the superiority of Buddhism over Confucianism, prefered to confine this rank-scale of officialdom to the domain of Confucianist ethics: "Virtue" as the designation of the two highest rank classes, would then signify the totality of the other five virtues and not an additional virtue of a higher order.

However that may be, it is an unquestionable fact, that Shōtoku Taishi, in his rank-scale, changed the order of the Confucianist virtues. According to Confucius the five virtues (gojō) are :

1. Humanity — jin
2. Righteousness — gi
3. Propriety — rei
4. Wisdom — chi
5. Faith — shin,

while Shōtoku Taishi arranged his six virtues in the following way :

1. Virtue — toku
2. Humanity — jin
3. Propriety — rei
4. Faith — shin
5. Righteousness — gi
6. Wisdom — chi.

This alteration of the ethical classification of Confucius cannot be merely accidental ; it must have some deeper meaning.

If we seek for an explanation, we have first to take into account, that the five Confucianist virtues, the so-called gojō, became combined with the five Taoist elements, the so-called gogyō, that is, with wood, fire, earth, metal and water. This happened at an early time in China, probably in the Han Dynasty (206 B.C.—220 A.D.). Two kinds of such combinations are known. The one may be called the orthodox one. It established the following series : Humanity=Wood, Righteousness=Metal, Propriety=Fire, Wisdom=Earth, Faith=Water. The other combination is found in a dark and oracular book, the "Moko Densetsu" or "Legend of Prince Mo," and differs from the above series by identifying Wisdom with Water and Faith with Earth.

If we arrange this second series so that the five elements appear in their traditional order, we get the following table :

1. Wood (moku) =Humanity (jin)
2. Fire (kwa) =Propriety (rei)
3. Earth (do) =Faith (shin)
4. Metal (kin) =Righteousness (gi)
5. Water (sui) =Wisdom (chi).

This corresponds exactly to Shōtoku Taishi's arrangement of the 5 Cardinal Virtues which consequently seems to be based on the "Moko Densestu."

Thus the Confucianist rank-scale, established by the Prince Regent, is strongly scented with Taoist perfume or the flavour of Onyōdō. That is the name given by the Japanese to the science of divination

which operates with the dual-principle of Yin and Yang*), the negative force of darkness and the positive force of light, and besides identifying the 5 Elements with the 5 Virtues, pleases itself in identifying Wood with the East and the Spring, Fire with the West and the Summer, Earth, with the Middle or Centre, Metal with the South and the Autumn, Water with the North and the Winter.

The combination of the five Confucianist virtues with the five Taoist elements in no way contradicts the teaching of Buddhism, since in this religion too, we find the amalgamation of these two categories. In Buddhism they were moreover put in harmony with a third category, i.e. with the five elementary rules of Buddhist morality, the so-called go kai. This must have happened already before the time of Chiki (Chisha Daishi), the great systematizer of the Chinese Tendai School. He adopted this harmonizing thought, and taught the identity of the Confucianist gojō, the Taoist gogyō and the Buddhist gokai in his "Commentary on the Ninno Gokoku Hannya Kyō," fasc. 2, basing his view on the "Dai I Hari Kyō," a Sūtra fabricated in China and to be reckoned therefore among the "false" sūtras. Chisha Daishi says in this Commentary: "Dai I Hari**) etc. asked Buddha: 'Why do you not preach for me the 4 or 6 moral commandments?' Buddha replied: '5 is the great number of the universe. On heaven it (i.e. the number 5) becomes the five stars (go sei)***), on the earth it becomes the 5 mountains (go gaku)****), in man it becomes the 5

*) *jap. in and yō, the two terms combined giving the term onyō dō = the way of in and yō. They are the passive and active principles of nature, the female and male engendering forces, containing the 5 elements that constitute the universe, in embryo—each element possessing a yin and yang quality and all being pervaded by ri, the absolute reason.*

**) *a pupil of Buddha.*

***) *1. moku sei = Wood Star in the East = Jupiter.*
2. kwa sei = Fire Star in the South = Mars.
3. kin sei = Metal Star in the West = Venus
4. sui sei = Water Star in the North = Mercury
5. do sei = Earth Star in the Centre = Saturn.

****) *The principle mountains in China:*
1. Taisan = Eastern Mountain. *2. Kwasan = Western Mountain.*
3. Kakusan = Southern Mountain. *4. Kōsan = Northern Mountain.*
5. Susan = Mountain in the Centre.

viscera (go zō)*, in the teaching of Yin and Yang it becomes the 5 elements (go gyō), in a king it becomes the 5 emperors (go tei), in the world it becomes the 5 virtues (go toku), in colour it becomes the 5 colours (go shiki)**, in the Buddhist dharma it becomes the 5 moral commandments (go kai).

" Not killing " corresponds to the East, the East is wood ; wood controls humanity, humanity fosters life. " Not stealing " corresponds to the North, North is water ; water controls wisdom, wisdom means not stealing. " No wrong sexual intercourse " corresponds to the West ; West is metal, metal controls righteousness, righteous people do not commit wrong sexual intercourse. " Not drinking-wine " corresponds to the South, South is fire ; fire controls propriety, propriety protects from commiting errors. " No wrong words " corresponds to the centre, the centre is the earth, the earth controls the faith ; a man who utters wrong words does not correspond to justice, justice means impartiality."***

Therefore we may say that Shōtoku Taishi, in harmonizing the gojō with the gogyō, was conforming himself to the acknowledged teaching of the Mahāyānist church.

What concerns his change of a fivefold tabulation of virtues into a sixfold one, Shōtoku Taishi must also have been induced to this by some precedence or reason.

The recognized scholars of Japanese history have not yet paid any attention to this problem. The first one to do so was Hanayama, the same young Buddhist savant, who made a Japanese translation and an analysis of Shōtoku Taishi's Hokke Commentary. He has also offered some conjectures for the solution of the above mentioned

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*) *heart, lungs, stomach, liver, and kidney.*

**) *red, yellow, green, black, and white.*

***) *The same opinion also appears in Chisha Daishis " Maka Shikwan " (the " Great Meditation ") fasc. 6 A; in Keikei Tannen's Commentary on the " Maka Shikwan," the so-called " Maka Shikwan Fu Gyō Den Kuketsu," fasc. 6, No. 2; and also in Shumitsu's " Kegon Gen Nin Ron " (" Essay of searching men—i.e. of finding out the true essence of men—from the point of view of Kegon ") etc.*

problem, by pointing to Article XIV of the Constitution, which says in its later part: "Therefore it is not until after a lapse of five hundred years that we at last meet with a wise man, and even in a thousand years we hardly obtain one sage. But if we do not find wise men and sages, wherewithal shall the country be governed?"

The "wise men" (kenjin) and the "sages" (seijin) appear in Confucianism, the first denoting very clever and moral people, the second such geniuses of virtue as the ancient Chinese monarchs Gyō and Shun or Confucius himself. In Buddhist terminology the one are called "ken,' the other "shō." Western terminology easily confounds the two, since between a "wise man" and a "sage" the distinction is not very clear. To bring out the full meaning of the term "seijin," in contradistinction to "kenjin," it would therefore be better to translate the first term by "saint," instead of "sage."

These two categories of "kenjin" and "seijin" are now applied by Hanayama to the 6 official ranks established by Shōtoku Taishi. Ranks 1 to 5 he considers to be the "wise men" (kenjin), rank 6 he identifies with the "saint" (seijin). The "wise men" are representatives of the 5 virtues, possessing them separately, the "saint" comprises them all.

Individually the various virtues, as appearing in the order set up by Shōtoku Taishi, may be understood in the following way:

No. 6: Wisdom (chi) is learning.

No. 5: Righteousness (gi) is morality.

No. 4: Faith (shin) is religious belief.

These three, by degrees, make up our personal character.

No. 3: Propriety (rei) is the outer appearence of one's own personal character in relation to other people.

No. 2: Humanity (jin) is the fundamental essence of propriety (rei).

No. 1: Virtue (toku) is the combination of all five virtues.

The six virtues represent a progressive scale from the wise man up to the saint—below the wise man being the ordinary people, who

are not included in the six stages. This classification may be called the vertical one.

Moreover, a horizontal classification is proposed, by arranging the 6 virtues pairwise, that is, by connecting 1 and 6, 2 and 5, 3 and 4:

No. 1 (Virtue) and No. 6 (Wisdom) representing the highest virtue of the saint and the lowest virtue of the wise man ;

No. 2 (Humanity) and No. 5 (Righteousness) representing the virtue of the king (ōja) and the virtue of the subjects (shinka) ;

No. 3 (Propriety) and No. 4 (Faith) representing the religious belief as the highest achievement of individual virtue and its outer manifestation.

Whosoever cannot resist the temptation to apply Buddhist categories to the above classification by Shōtoku Taishi, may very well call the first of his 6 virtues " mu sa " (non action)—that is a virtue which does not use any endeavour, because it has already become quite natural to its possessor,—and the other 5 he may call " u sa " (action), because endeavour is still used. However, the application of such Buddhist terms would in no way justify the theory, that Shōtoku Taishi considered " toku " as a distinct Buddhist virtue.*)

One thing at any rate becomes once more evident from the above : that is, Shōtoku Taishi's independence of thought which is never afraid to impress its own individual mark even on the most sacred conceptions of Chinese thought. Thus, Confucianism also had in some way to accommodate itself to his views, as Buddhism had, especially by being approached firstly by Shōtoku Taishi with Shintō.

If in this triad : Buddhism—Confucianism—Shintō, the first element, Buddhism, was for Shōtoku Taishi the dominant one, we cannot feel surprised, since it was in religious and philosophical respect much more comprehensive and infinitely deeper, and from

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*) *The reader will remember that the name Shōtoku is formed by the combination of the two characters: shō-saint and toku-virtue.*

the point of view of culture the strongest. Shintō was poor in culture. Confucianism, only recently imported, certainly was surpassed as a cultural factor by Buddhism, which in Japan, from its first introduction has arrogated to itself a much more prominent part than it had been able to do in China and India. When Buddhism first appeared in India, it found a powerful rival in Brahmanism, and when it firstly appeared in China, it had to compete in the field of national culture with a deeply rooted Confucianism. In Japan, Buddhism from the first, had a much freer scope and could easily gain supremacy.

Shōtoku Taishi's attitude will be better understood, if we remember these general facts. As protector of Buddhism he has been compared with King Aśōka, and this comparison is indeed admissible, if we take into account that Aśōka, in spite of being a fervent Buddhist, did not oppose Brahmanism and the Indian popular cult, but allowed them fair play in his realm side by side with Buddhism.

In this connexion we may draw the attention of our readers to an Imperial edict from the year 607 which ordered, that in the worship of the Kamis no negligence must gain ground, but that they must be honoured by all officials sincerely. In conforming to this edict, Shōtoku Taishi, the ō-omi and numerous officials prayed to the Kamis of heaven and earth. In " San Kyō Ron " moreover a saying by the Prince Regent is quoted, according to which " the administration of the affairs of the state cannot be performed, if it does not repose upon knowledge, and the sources of knowledge are Confucianism, Buddhism and Shintō."

The independent attitude of Shōtoku Taishi in the field of politics is well known. For ever memorable are the opening words of the letter sent by him in 607 through the envoy Ono no Imoko to the Chinese Emperor. This sovereign regarded Japan, like all foreign states, as a vassal and was much annoyed, when Shōtoku Taishi addressed him, in the name of the Empress Suiko, as an equal by the words : " The Ruler of the Land of Sunrise sends his

message to the Ruler of the Land of Sunset." The Emperor of China in his reply used the words: "The Emperor speaks to the Prince of Yamato"; but the second envoy from Japan brought the words: "The Heavenly Ruler of the East speaks to the Emperor of the West."

This manisfestation by Shōtoku Taishi is sometimes considered as nothing more than a superb gesture. However it is in full harmony with his independence in the field of abstract thought and belief, as made clear above, and is apt to strengthen our argument, that he was not willing merely to follow a foreign lead in the field of Buddhism, but dared to maintain views of his own.

(to be continued)

Short Poems—Haiku

By **Lewis Bush**

THREE lines containing seventeen syllables : five, seven, and five respectively and a reference to season. Such is a haiku poem. No metre or rhyme, it, however, possesses an undoubted musical quality as the reader will readily perceive if he recites the following poem without having any idea of its meaning :—

Mina hito no
Hirune no tane ya
Aki-no-tsuki. By Teitoku

These three lines constitute a complete poem on the "Autumn moon." Roughly translated, they may be rendered as follows :—

The seed of men's mid-day naps
Is the Autumn Moon.

The moon of this season is renowned for its beauty. It seems lonely looking in the clear autumn nights and people sit up later than usual to admire its pale beauty so that the next day they are drowsy and take an afternoon siesta.

The western reader will probably not see anything very wonderful in this introduction to haiku, but compare this tiny poem with one on a similar theme by a western poet, probably running into some four or five verses, and see if they express a more beautiful thought than these of the poet Teitoku !

Whereas the western poet paints with his pen a beautilful picture in its every detail, the *haijin* (haiku poet) gives the reader only a few

delicate brush strokes, so typical of the paintings of the East. But the Japanese poet in every case sings straight from the heart—he could not otherwise compose good haiku and he leaves to his readers' imagination the task of interpretation of his poem.

Consequently, every reader of haiku is himself a potential poet, for his particular idea of what the poet is trying to convey may constitute another poet in itself. Let it be understood that the English translations given here will be much clearer to the western reader than the original poems are to Japanese.

Haiku, make use of Chinese classical words as well as of many colloquialisms, but anything that tangs of the humourous is taboo today, these humourous poems being in another class by themselves, called Senryu. The reader will no doubt notice that most of the examples given contain lines which end in *ya*, or *kana*. Many and varied are the explanations given for these two words, but they are generally conceded to mean an exclamation, and are even puzzling to some *haijin* themselves. Haiku were introduced in the 15th century and of their earliest exponents Yamazaki So-Kan and Arakida Moritake were the most famous. The following are excellent examples of the work of these two early haiku poets.

Fuji-San by So-Kan

Gwanjitsu no
Miru mono ni sen
Fuji-no-yama

Mount Fuji
Should be a special sight
For New Years' day.

Jisei (Death Bed Verse) **By Moritake**

Asagao ni
Kyo wa Miyuran
Waga yo kana

Composed by the poet on his death bed, he compares his life

with that of the morning glory which may die at any moment before noon. It was customary for poets to write a verse on their death beds, setting forth some idea on life.

After the death of So-kan and Moritake, haiku suffered a severe slump for many years, and it remained for Matsuo Basho (1643–1694) to bring it back the fame and the place in Japanese literature that it richly deserved. Basho and his disciples, who were many, greatly improved and refined haiku at a time when other forms of poetry were becoming too exclusively designed for the popular taste. Haiku had hitherto been more or less confined to the noble and cultured classes, but Basho's fame soon spread abroad and he became so popular that even the farmers had their haiku composing parties. The poet made pilgrimages to all parts of the country in the garb of an itinerant priest composing haiku as he went along, or when nature—for he relied entirely upon her for his inspiration, prompted him. His beggarly appearance certainly did not tally with his great name and he was often abused by ignorant folk for being a good-for-nothing beggar. He lived for some time at Yedo (Tokyo) in a small hut outside of which was a banana tree (basho) from which tree he took his name. Synonymous with the name of haiku, Basho loved nature, and the sincerity of his poems show how really human was his character The following are some of his most famous poems :—

Cicadas.

Yagate shinu
Keshiki wa miezu
Semi no koe.

The cicada's cry
Gives no sign
That it is about to die.
(The cicada lives for only seven days)

Ubune (Cormorant Fishing Boat)
Omoshirote

Yagate kanashiki
Ubune kana

Gay !
Then suddenly sad I felt
In the cormorant fishing boat.

In this poem Basho describes in a few words how he was made sad by the sight of the cormorants catching fish, which were taken immediately from them by the fishermen. The labour of the birds being all in vain.

Basho's Death Bed Verse

Tabi ni yande
Yume wa kareno wo
Kakemeguru.

Taken ill whilst travelling
My Dreams
Roam o'er withered moors.

The great poet died while on one of his pilgrimages and he is buried at Otsu in the province of Shiga, then called Omi by the side of beautiful Lake Biwa which he loved so much. His grave is in a most secluded and simple temple garden where thousands of his devotees pay homage every year to the simple but great man.

Basho, has been succeeded by many other great *Haijin*, such as Buson, Issa, Shiki and many others but none of them have been able to excel the great master, who was undoubtedly the greatest of all time.

SENRYU

Senryu, the humourous form of haiku were originated by a poet named Karai Rachiemon (1718–1790). The following are typical examples, which although in some cases border on the vulgar, are none the less most witty and convey a great deal for all their brevity.

Shibai mita
Ban wa teishu ga
Iya ni nari.

Seeing a play
Makes a woman
Hate her husband.

Kōkō no
Shitai toki ni wa
Oya wa nashi.

When one would be dutiful
One's parents are dead.

Itsumade ka
Jūku jūku no
Shirabyoshi.

Dancing girls
Are always
Nineteen years old.

Haiku, have often been held up to ridicule by critics who asserted that they were " foolish " and had no literary value. Despite these charges, however, their popularity has never waned and haiku composing circles are to be found wherever Japanese people reside. Western poets often break into a few lines which taste of haiku, but they more than often spoil the effect by carrying on their poems with perhaps a further dozen lines of explanation, leaving nothing for the reader to reflect upon.

W. H. Davies starts a poem beautifully with :

" What is this life, if full of care
We have no time to stand and stare !"

These two lines see, in the truest spirit of haiku; we can imagine what the poet intends to convey ; we can each of us think of what we would desire most to stare at in our leisure moments. Davies, however, leaves little to our imagination, for he continues his poem with another twelve lines, telling us of the boughs, cows, sheep, woods, stars, that he would gaze at until we are fully acqainted with his meaning. But Davies would probably never have made the great name for himself that he has done if he had experimented with a

form of English haiku.

There is such a lot of beauty in Robert Browning's famous lines : " The years at the spring
And days at the morn.
Morning's at seven
The hill-side's dew pearled ;
The larks on the wing
The snail's on the thorn,
God's in his heaven
All's right with the world."

Yet for all the beauty of Browning's famous lines, how much more deeply does the Japanese poet Buson express the same thought in : *Katamari ni*
Muchiutsu
Ume no aruji kana.
Beating a piece of clay
With his stick
He walks through his plum orchard !

On a first reading perhaps this poem will sound ridiculous to some readers but it is certain that Buson had the same idea as Browning. Whilst Western poets may boast of their works running sometimes into several volumes, a haiku poet may barely fill one volume with a lifetimes work. Although we realise that poets have to cater to popular fancy, yet, after a perusal of haiku, which is nearly always written for the poets own enjoyment or perhaps that of his near friends, we must feel that too many words are often wasted and spoil beautiful thoughts in western poetry. But what poet would dare confront English or American readers with a form of English haiku ?

Like the tiniest snowflake, pure and white, yet capable of reflecting a myriad of dazzling colours when touched by a ray of sunlight, haiku allow such free play to the imagination that they become, so to speak, poems on the readers minds—pictures, of unsurpassed beauty.

Book—Review

CONCENTRATION AND MEDITATION: A Manual of Mind Development. Compiled and published by the Buddhist Lodge, London, 37 South Eaton Place, S. W. 1. Price 3/6.

The Buddhist Lodge, London, which some years ago compiled and published a manual entitled *What Is Buddhism?*, and which has done much besides for the understanding and spread of Buddhist thought in the West by publishing pamphlets on Buddhism and by keeping up the issue of its magazine *Buddhism in England* under serious financial difficulties, has just given us another excellent handbook, this time dealing with the subject of mind development by concentration and meditation.

As the former manual was the outcome of their effort to supply a textbook of Buddhism which would suit the needs of the Western student, so this latest is their attempt to give us a reliable handbook on concentration and meditation which should suit all tastes. It is a product of extensive reading, elaborate preparations, hard thinking, careful deliberations, and repeated revisions, by leading members of the Lodge at their meetings, spread over a period of eighteen months.

The greater part of the book was published in serial form in *Buddhism in England* between September 1933 and March 1935, so that some of our readers may already have read certain portions of it, but even for them it should be well worth re-reading as a whole.

Since the book expects from the reader no preliminary knowledge of the principles of Buddhism, considerable space has been devoted in the introduction and elsewhere to the discussion of these fundamentals, especially the questions of right motive and the like. The compilers very properly start by stressing the important role which Mind plays, not only in Buddhism as a system of religion and philosophy, but in the daily life of Man. "The West," they write, "is not yet awake to the power of thought. Though [they are] conscious of the influence of strong 'personalities,' mass suggestion

by slogans and advertisement, and even of 'atmosphere' in certain places, it is left to a few advanced psychologists to appreciate the power of thought on health and character." And they quote the *Dhammapada:* "All that we are is the result of what we have thought." Modern science, they remind us, is gradually coming to recognize what Buddhist philosophy has always taught, "that force [energy] and matter are interchangeable terms."

The attainment of perfect thought-control, however, is a goal towards which, in the opinion of the compilers, one can only *fight* one's own way. "Prepare thyself, for thou wilt have to travel on alone." They warn their readers that it will be a strenuous and fearful struggle, and had better not be undertaken before one is sure what one seeks. Let the seeker clarify his thoughts and see distinctly the object for which he embarks "on this final science." "Let him before he seeks the "Changeless" be certain that he wearies of the world of change, and longs with a yearning past denial to find and win Reality."

All this is excellent advice for those who would begin to follow in dead earnest the Noble Eightfold Path. But it is only by way of introduction. In Part One, consisting of three chapters, they give practical directions and suggestions for exercises in mental concentration, while Part Two, which consists of four chapters, treats of the various aspects of "Lower Meditation." Part Three (five chapters) discusses "Higher Meditation," Chapter Twelve dealing briefly with Zen Meditation. Part Four (three chapters) is on "Contemplation," and touches, among other things, on Taoism, Mysticism, and Theosophy. This is followed by two Appendices, one on "Group Meditation," the other giving "Subjects for Meditation." The book has a bibliography of principal works consulted, a short glossary, and a fairly full index.

The work, intended primarily for the Western student, can also be heartily recommended to Japanese Buddhists, not only of the Shōdōmon, but also of the Pure Land school, for (Paradoxical as it

may seem) they will find in it good grounds for their own personal preference for "The Easier Way." The Jōdoist declares: "Since I know my utter incapacity for the path of works that leads to Nirvana, I should not regret my choice of the easy path even if it should take me to hell."

Incidentally, those who feel the Lodge manual here reviewed too bulky (though it is only a pocket-size book of 342 pages), are advised to read Mr. Dwight Goddard's pamphlet on *Buddhist Practice of Concentration*, published by him at 60 Las Encinas Road, Santa Barbara, Calif., U.S.A., and obtainable from him at a nominal price.

(M.G. Mori)

"Handy Guide to Japan and the Orient." *Edited by Y. Kagami., B.A., F.R.G.S. Revised by Lewis W. Bush. Published by Japan Publicity Agency, TOKYO. Prince ¥1.50.*

It has been our lot to examine many guide books and others on Japan during the past few years, but, never have we laid down any one of these with as much satisfaction as we did after perusing the volume under review.

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昭和十年六月廿五日 印刷納本
昭和十年六月卅日 發行

發行人 東京市中野區中延町八百三十四番地 佐野甚之助

編輯人 神奈川縣横濱市神奈川區臺町七十六 吉水十果

印刷人 東京市下谷區二長町一番地 井上源之丞

印刷所 東京市本所區厩橋一ノ二七ノ二 凸版印刷株式會社

發行所 東京市京橋區銀座西五ノ五(菊地ビル內) 國際佛教協會 電話銀座五三八九番 振替口座東京二四八一八番

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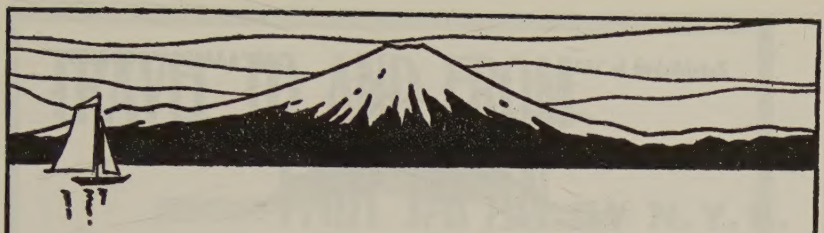

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REVISED BY
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PUBLISHED BY
JAPAN PUBLICITY AGENCY
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Price ¥ 1.50

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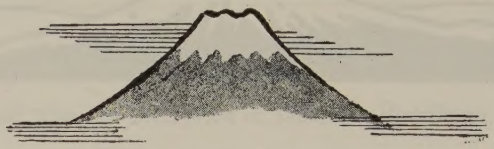

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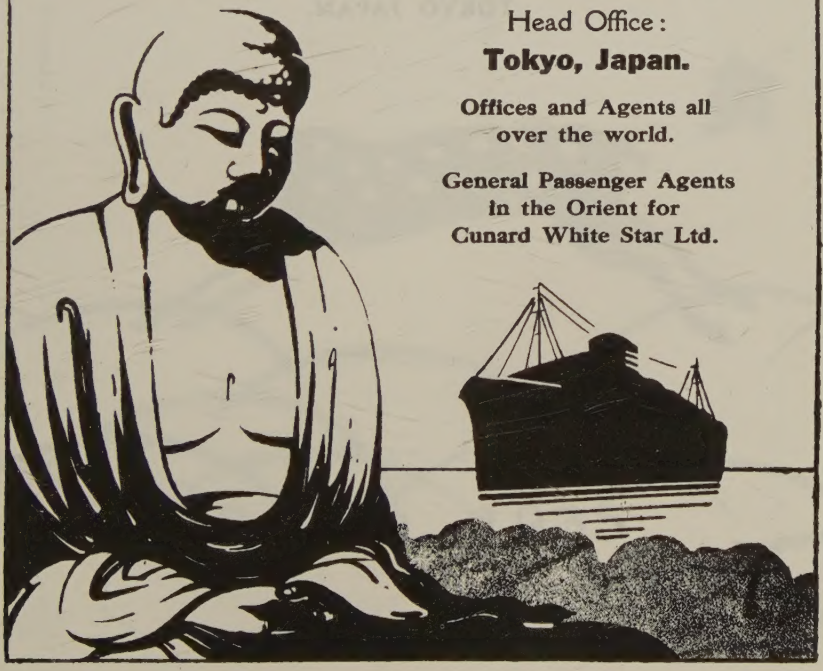

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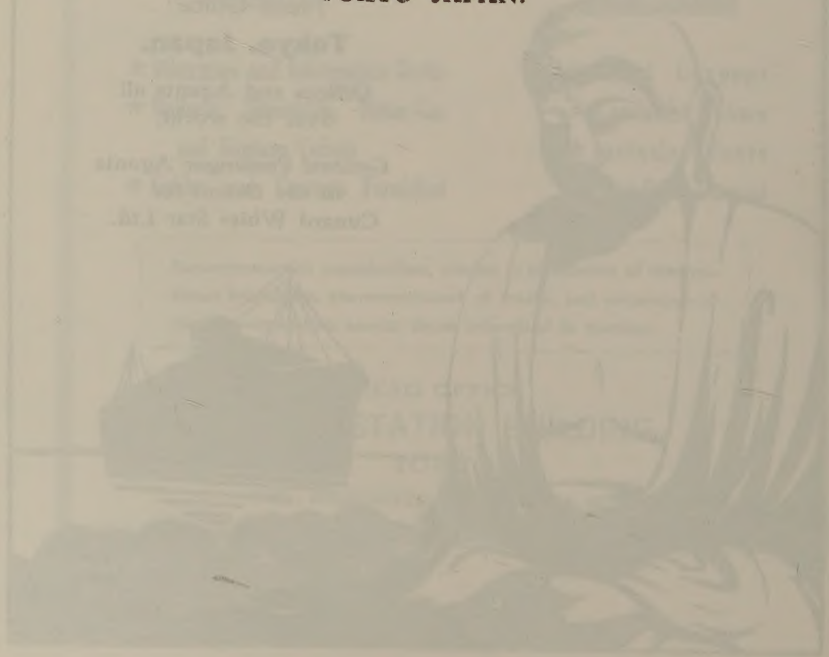
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